SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Your Work for Liberty.

THERE is no person who sees the imposing statue of Liberty throwing its shadow down upon the waters of New York harbor but that would be entirely willing to be the man conceiving, planning, and executing that work of genius. But you must go to the statue to appreciate it. What a grand Fourth of July excursion it would be if all sections of the land could be conveyed to the neighborhood of that statue, and be allowed to visit and inspect it! To appreciate it, one must go to it.

What, now, if another artist could endow the statue with life? What if its limbs could move, and it could go over the land? What if it could wave its torch, and beckon the curious millions into its presence? What, now, if the mouth could open in speech, and give wise instruction to those gathered patriots? It would be a measureless blessing to the land if a flesh-and-blood Liberty could go up and down these States, and to all proclaim that true Gospel of Liberty first breathed out from the lips of Jesus Christ. We have this wish especially to-day as the nation thinks of the time when its life was cradled, over a hundred years ago. Any one would gladly be the person to make such a statue, and then vivify it for its patriotic tour through the nation.

You who are teaching in the Sunday-school can do a grander work. You can educate some young person to go out and be Christ's messenger wherever he goes this year. You can do the same next year, and so on, year after year. You who can never carve a statue may be instrumental in the making of a character. You can repeat this work many times. When you are gone those who have caught inspiration from you, have been kindled by you into a flaming torch, will pass their fire to others. Your accomplishment will be multiplied. Statues do not repeat themselves; but your work will reproduce itself in the lives of others, and it will go all over the land, lighting dark places, strengthening weak hearts, guiding those who have wandered. Every time that a ray of light is shed it is to make clear the principles of a true liberty.

Of a certain kind of liberty we have more than enough already. Of that freedom which we have in Christ Jesus the land pitifully lacks. Declare, make prominent the Lord Jesus, our great exemplar of the freedom which the truth alone can give. Repeat that copy, not in statues, but in lives that shall be gospels, and in souls that shall be messengers all over the land. If as a teacher you furnish your country with one such gospel, and give one such messenger, you will not have lived and taught in vain.

Help for the Boy.

How to save truant and vagrant boys who are forming vicious associations, and in danger of utter ruin, is one of the gravest problems of city life. For many years some of the best people in our large cities have considered this problem, and the result is seen in a number of reformatory institutions. The latest addition to these is "the Burnham Industrial Farm." It consists of five hundred and eighty acres in Columbia County, New York, and is situated between Canaan and Lebanon. Formerly occupied by a Shaker community, it still bears the marks of their careful culture, and has numerous buildings, including dwelling-houses, barns, granary, and mechanics' shops.

This valuable property was purchased by Mr. Frederick G. Burnham, a philanthropic citizen of Morristown, New Jersey, whose heart, often moved by the wretchedness of the vagrant boys in New York city, prompted him to find for some of them, at least, a home in the country, where, freed from the contaminating influences of their evil associa-

tions, they might have a chance to become industrious and useful men.

This plan of a rural reformatory for city boys has been tried for many years in Europe with great success, though it has not heretofore been tested, to any large extent, in this country.

An act of incorporation was obtained last year from the Legislature of New York, and Mr. Burnham conveyed to the trustees this extensive farm for the purpose named. With great propriety, though contrary to the wish of the donor, they have named it "the Burnham Industrial Farm."

The boys sent here will receive a common school education, and be taught farming and various mechanical trades. Special attention will be paid to their moral and religious training, so that their characters may be built upon the only sure foundation.

The Protestant reformatories in New York are already overcrowded, so that many Protestant children have been sent to Roman Catholic institutions, because in such places there is found room to receive them. This Industrial Farm will take in such of these Protestant boys as have not yet become actually criminal. Its design is not to punish crime, but to prevent it.

We hope that the trustees will be greatly successful in their work. The institution is wholly dependent on private donations, but if one public-spirited man can give so valuable a property for such a benevolent purpose, surely the thousands of others can find means to sustain the enterprise.

Birds in the Old Grave-yard.

An old city grave-yard. On one side, an old church; in the rear, an old library, other buildings bordering it also, and in front a roaring street where men and horses and street-cars and carriages all day made a confusing clamor. In the grave-yard were rows of old-fashioned blue stones half-sunken, also tombs, and a tall, venerable monument and other antique memorials. Above all these rose the trees with tall stems, trying with their dead foliage to keep warm. These leafy suits, though, were very ragged, and the trees looked chilly. The damp night was settling down on the tomb-stones and the noise in the street. Every thing was wintry and old in the grave-yard, and outside were carelessness and oblivion. But above the chilliness and the twilight, the death and the forgetfulness, twittered the sparrows. O, what a sweet, ceaseless and multitudinous chattering! Death might come and the cold be here, and the day go and people forget, but the birds sang their song of hope. We looked again in the morning, and streaming across the beaten paths and over the old blue stones and the heaps of dead leaves was the morning sunshine. The birds still were singing.

O, hope, born of Christ, that will not let death and night and human forgetfulness silence its voice, but sings and sings and waits for the new day when the sun shall forever shine! O, hope that sees not in death the curse of God, but the curse of sin; that looks upon dying as living, and the grave's ridge as a round in the ladder of development taking the soul higher in Christ Jesus! It is this spirit that mounts and sings and echoes St. Paul's thought, when in that rapt moment of inspiration he cried, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Our Youth."

We are glad to report a growing interest in this, the latest of our periodical publications. Commendatory letters from all parts of the country lead us to believe that it is winning its way among the young people, for whom it is especially designed. With the month of June, illustrations were added to the other attractions. These will be kept up in all future numbers. They greatly increase the interest of the paper.

Adding greatly to the expense of publishing, the illustrations have made necessary a slight advance in the subscription price, an advance which we believe all the subscribers will be willing to pay in view of the increased value of the paper. One dollar and fifty cents is not a large price for a paper of the character of *Our Youth*. The publishers tell us that it can be sent from the first of June to the first of December for 75 cents; or from the first of June, 1887, to the first of June, 1888, for $1 50. This paper will, we trust, have an increasingly large circulation in all our Sunday-schools.

Is It a Neglected End?

In waking up people to an interest in mission work, while it will do to leave off at the old people's end, we shall make a serious mistake if we do not begin at the child's end of the line of givers. Wake up that young heart in your class or your home. Arouse it to a hearty interest in mission work. The nature thus aroused should not be suffered to grow drowsy again, but keep its eyes open. Don't make little of a child's interest. A child's hand will grow, and, when matured, you have the man's broad palm, open, heaped up, its gifts offered in charity's cause. Effort is wisely directed that stimulates the child-conscience. But don't let it be simply the girl-conscience, trained to excel in saving and sewing and begging. Get held of the boy-conscience also. Put a trumpet down to that masculine ear. If the boys cannot sew, they can cheer

on the sewers. They can *sow*, any way, and raise something out of the earth which can be turned into cash. Make children's meetings wide-awake and attractive, life-like and life-giving, something like a young June morning when the breeze is skipping across the sea, when the sun turns each ripple into a golden bow, out of which fly little arrows of light, while the birds on shore all sing "Hallelujah!"

"Lo! the Poor Indian."

THERE are in this country more than a quarter of a million of Indians, of various tribes and living in different States and Territories. Many of them are still savages, while others have become more or less civilized. Forty thousand of them can read, and about the same number can speak English with sufficient readiness for ordinary intercourse. Over eighty thousand wear wholly the costume of civilized people, while about sixty thousand wear it in part. Nearly forty thousand are engaged in civilized pursuits.

The Indians are settled in one hundred and seventy-five reservations in different States and Territories, the whole including an area of 212,466 square miles. The government cares for them by the establishment of agencies and schools. Some of the Churches have missions among them, and private philanthropy is engaged in looking after their interests. That this is necessary is shown by the frequent complaints of wrong-doing on the part of white men, some of whom have been found even among those who should by their official position have protected these "wards of the nation."

The "Indian problem" has been before the country for many years. To some the question seems to be how to get rid of the Indians in the speediest manner possible, that the white man may possess their lands. To such the element of justice never enters into the problem. To others the question is, how to bring the Indians to a condition of self-support, so that they shall no longer be a charge on the government; how to lift them up to a Christian civilization, and thus teach them ways of life superior to the savage methods of their ancestors.

The right solution of this problem is of importance not only to the Indian, but to the white man; for such are the laws of divine justice that a failure to do our duty will sooner or later bring retribution on our head. For the sake of the white man as well as for the Indian, he must be fairly treated, or we shall have on our hands a mass of savages and paupers that it will be no easy matter to manage.

In the house of the Hon. John Welsh in Philadelphia there was organized on the 15th of December, 1882, "The Indian Rights Association." Its objects are to secure for the Indian laws, education, and a protected and individual title to land. To accomplish these it aims to circulate throughout the country all needed information on the subject, that the people may become familiar with the facts. Its representatives are sent to the various tribes in the reservations, and thus the Indians are put into direct communication with the people at large. The association seeks to labor in complete harmony with the government in its work among the Indians. Already in the brief period of its existence many cruel wrongs have been unearthed and righted, and others are now receiving an attention which it is hoped will produce good results. Over forty pamphlets have been printed, with an aggregate circulation of a hundred thousand copies. Going into all parts of the country these will help to mold public opinion and secure for the red man good laws and fair treatment.

We give these facts to the readers of the JOURNAL because we know them to be interested in every philanthropic work. If they are sufficiently interested to desire further information we are quite sure they can obtain it by addressing Mr. Herbert Welsh, the Corresponding Secretary of the Society, No. 1316 Filbert Street, Philadelphia, Pa.

Be Patient.

Nature's grand movements gather force slowly and take shape gradually. To make a star or cut Niagara's rocky dam is the patient work of long periods. In your work for Christ, whether it be the building up of character around you in your old home or the establishment of his Church in new places, be a patient worker. Be willing to accept slow progress, provided it be thorough. You are shaping some one's eternity. Your work will outlive the stars, though their watch-fires burn for thousands of years. When Niagara shall have dried up, the current of influence you have set moving will be rolling on with undiminished strength. You can afford to work patiently and wait hopefully.

The United States Christian Commission.

THIS beneficent association during the war sent its delegates to the army to minister to the wants of the soldiers. These delegates visited the soldiers in camp, barracks, and hospitals. They were specially mindful of the sick and wounded, providing comforts for them, administering medicine, writing letters to the friends at home, and burying them when life had departed. They ministered not only to the body, but to the soul. They gave out Bibles, tracts, and religious papers; they established prayer-meetings and Bible classes, and in every possible way helped the up-building of spiritual life. Who that ever attended any of these army prayer and praise meetings can forget the earnestness and heartiness of the worship?

Though the war has ended, the Commission still lives. Its first president, George H. Stuart, Esq., of Philadelphia, is the president still. Reunions have been held for a number of years past, and have proved to be occasions of great interest. The next is to be held August 4-7 at Ocean Grove, N. J. The call embraces not only the Christian Commission, but also the Sanitary Commission, army chaplains (North and South), and all who helped in any way to ameliorate the horrors of war. The present generation, who know nothing of the war by experience, will be interested in learning from these who were eye-witnesses.

All who in any way assisted in the benevolent work of helping the soldiers during the war are requested to send their names for enrollment to the Rev. John O. Foster, 4900 Wabash Avenue, Chicago, Ill. He will also send, gratuitously, copies of the last report to any who desire it.

Methodism in the Lessons of the Third Quarter.

BY D. A. WHEDON, D.D.

THE Golden Text of Lesson I, "Thou shalt call his name Jesus: for he shall save his people from their sins," is the summary and key of St. Matthew's gospel, and of the whole New Testament as well. *Sin and salvation* is the theme. A Saviour implies something to be saved from, and that something is *sin*. Such is the evil of sin, both in itself and in its relation to God, that only a divine-human Saviour can save the sinner, and such a Saviour, born of a virgin mother without a human father, all Methodists hold Jesus to be, as all rationalists and skeptics do not.

A new and spiritual kingdom is to be instituted (Lesson III), a kingdom of souls, over which this Saviour is to reign as King. In preparation for it both John and Jesus (Lesson VI), proclaim the call to men to "repent." This is the sinner's first step toward the kingdom. Repentance is man's act, not God's. It is not saving faith, but a prerequisite to it; nor does it regenerate, for that is God's work; nor yet is it a merely outward reformation. It is a change of mind, of thought and purpose, of those who abhor and are sorry for their past conduct because it is offensive to God and wrong, and turn from it, intending henceforth to serve and obey God. There is a so-called repentance in which is no change of conduct; but Methodists regard only that as real and genuine whose "*fruit meet*" *for it is shown in a godly life.* In token of such repentance, and binding men to it, John baptized large numbers. Methodism regards John's baptism as not Christian baptism, but falling below it, for (1) the latter is a token or symbol of regeneration; (2) it is into the name of the Trinity, which is not true of the former; and (3) it was not yet instituted. It regards the baptism of Christ (Lesson IV) as peculiar and standing by itself, and not a specimen either of John's baptism or of Christian baptism, or an example for us to follow. It was a rite solemnly and publicly consecrating him to his high office of prophet, priest, and king. Its mode was plainly not immersion, for the "out of" of chapter iii, 16, rightly translated, is *away from*, and cannot mean *up from under*.

Only correct views of the Person of our Lord can enable us to rightly understand the narrative of the Temptation in Lesson V. The first Adam was tested and fell; the Son of man, the representative man, must also be tested. He was on probation, and it must be proved whether he, the second Adam, will overcome when tried, or, like his predecessor, fall. The assault, if made upon his divine nature, could make no impression and cause no struggle: to tempt God to sin would be the extreme of folly. The temptation must make its appeal to the man, and to a manhood which could derive no personal benefit from the union with the Godhead, and which must stand, if at all, by its own firmness in obeying the divine will, aided by the Holy Spirit, who, at the baptism, had so filled his human soul. Jesus assuredly had the power to sin, for otherwise the temptation was harmless and the non-sinning merits no praise. In the fierce conflict he was victorious, proving that, like him, the first Adam might have stood, and winning the power to give help to all tempted souls. This lesson opens before us the unseen world of an order of beings higher than man, both good and evil. The holy angels become "ministering spirits" to the worn and exhausted Jesus; "the devil," "Satan," the prince of the army of demons, is his antagonist. The conqueror in Eden is defeated in the wilderness. The narrative is unintelligible if, as some say, there is no personal devil.

Our Lord's view of the Law is given in Lesson VIII. Methodism understands and teaches that the ceremonial law of the Old Testament was typical, and was fulfilled in Christ, the Antitype. But the moral law, found in the Ten Commandments and the teachings of the prophets, is of universal obligation, and is binding forever. Christ enlarges its scope to all the relations of life, and applies its precepts to the tempers and dispositions of the soul, summing up the whole with the injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As has been repeatedly said in these papers, Methodism is not Antinomian. It insists that this law is given to a race of sinners, and that it is of binding force on every man. It is the rule to live by: it is the rule by which we shall be judged. If to any this seem severe, let him remember that for all infirmities, errors, mistakes, failures, aye, for all transgressions, there is remedy in the atonement of Christ to which we all may freely come. And even the best Christian has daily need to say, with Wesley

> "Every moment, Lord, I want
> The merit of thy death."

Providence, R. I.

The Teacher's "I's."

BY SARAH GERALDINA STOCK.

No. 3. INSTRUCT.

IT is related of a Roman emperor that, having crossed the water and come to Britain on an expedition of conquest, he landed, gathered shells on the beach, and went his way again.

I suspect there are some Sunday-school teachers whose achievements may be compared to those of Caligula. They have not only left their firesides (or, may be, the cool retreat of their own chamber on a sultry day) and come to school to meet their class; they have done a great deal more than that. By some study, and thought, and pains, they have actually accomplished the journey to child-mind. Further still, by kindness and winning ways they have succeeded in entering child-heart, and getting a hold over child-will. But what is the result of all this? They gain the attention of the class, they succeed in interesting them, they have a certain influence over them. But what comes of it? Is any good, solid work done, that may tell upon the child's after life? That is the question.

"We get on very well with the boys, but we don't teach them," was the remark of a young lady who, with her sister, was very popular in the class, but who felt that something was lacking. "I am afraid," said another, looking back, "I used to think more of what would please the boys than of any thing else." Both had looked after our first two "I's." But they had by their own confession stopped short of the more important ones. Interesting and influencing whom he meets Sunday after Sunday must not be the ultimate aim of a teacher. Child-mind and child-heart are to be entered for a higher purpose.

The builder who selects a plot of ground gets his designs ready, collects his materials, and gathers his workmen, is but making ready to carry out his purpose. When all this is done the work is yet to begin.

The other day I passed by a plot of ground, waste and bare. Buildings rose on either side of it, and although there were as yet no signs of its being destined for the erection of another, I know well that it will not remain unoccupied. It will be let to some builder, and he will probably proceed to erect a house. The mind of a child is like this plot of ground. It is certain to be occupied in one way or another. A building of some sort will be raised upon it. Evil influences are at work round about it. They will not visit it and leave no trace behind. Bad companionships threaten it. The world seeks to win it and raise there a building for its own use. The great enemy is not idle where the smallest foothold is to be gained, Sunday-school teacher! It is yours to claim this ground in the name of your Lord. It is yours to aid in the erection there of a fluilding not made of "wood, hay, and stubble," but of "gold, silver, and costly stones," a building that shall stand the assaults of time, and the attacks of error, a building which shall be to the praise and glory of God, and to the eternal profit of man.

Such a building must be based upon a firm foundation of historical fact. There are many abstract erections raised in the present day, with stately façade, and noble arch, and lofty tower, and soaring pinnacle. But they rest on nothing. They are "castles in the air." The brotherhood of man, the "enthusiasm of humanity," and many like principles, are put forth without solid ground to stand upon. And they remain, as we might expect, mere glittering visions without any reality save the terrible reality of the mirage, which, a mere illusion in itself, lures on unwary travelers to actual, and it may be fatal, disappointment.

Begin, then, by teaching your class, simply and definitely, what God has done for them. Lay your foundation clearly and firmly upon the history of God's provision for the need of sinful man, upon the incarnation, the life, the death, and the resurrection of the Lord Jesus Christ. Try to store the young minds with the facts as narrated in Scripture, which lead up to these, and with the facts which follow and flow from them. Let them learn the story of Israel, her patriarchs, kings, and prophets, her law and her ritual; and let them learn the story of Pentecost and its mighty fruits. And from these facts let them learn what God is; his majesty, power, and holiness; his love, mercy, and long-suffering; his truth and faithfulness; his over-ruling providence; his omniscience, and his omnipresence. From these facts let them learn what God requires of man, and how man's utmost and every need has been provided for. Let them associate the idea of duty, not with the satisfaction of others, or of their own conscience merely, still less with profit and advancement in life, but with the will of God, which alone is the source and standard of all right. Those fair walls of uprightness with their strong corner-stones of truth, those noble chambers of modesty, and kindness, and diligence, and soberness, and patience, and meekness; that grandly springing arch of disinterested love which you are seeking to erect, shall then have a firm basis to rest on, a foundation which shall not waver with the changing breath of time, or custom, or circumstance, or opinions of men.

Does the idea of a building seem too lofty, too far-reaching for the ordinary, quiet, painstaking, but, it may be, not specially gifted teacher? It is not gifts that are needed for such a building, but steady, patient work. How were those islands formed which rise so wondrously out of the ocean, inclosing in their ring-like structure a calm, blue lake, where the storms raging without cannot penetrate? They are the work of the tiny coral insect. Little by little, as in bygone ages each one of these patient toilers performed his task, the coasts have been fashioned, and dry land has risen out of the heaving sea. And patient, too, and quiet, must be the work of the Sunday-school teacher. He has to instruct, to do his part in raising a building in the tender mind and heart of a child. Do not bring out ponderous stones which can only

block up the entrance. Remember the inspired word, "My doctrine shall drop as the rain; my speech shall distil as the dew; as small rain upon the tender herb." Deut. 32. 2. Build tenderly, build patiently, build perseveringly. Build for this life, for the every-day duties and temptations which lie in a child's path, and for the storm, and tempest, and fire, and foe which may threaten his moral and spiritual well-being in the future. Build for eternity, but ah! here, if never before, you will feel your helplessness! Mere instruction, however needful, however good, however thorough, will not meet the needs of eternity? When you have interested, influenced, and instructed your class you will still cry to your Lord for something further.

In Summer-time.

BY MARY F. LATHROP.

By the sea, in the mountains, at crowded resorts, and in solitary places favored teachers are resting and gaining strength for another year's work. What of the classes? Well, some of the Sunday-schools are closed. Why? Are all the scholars and teachers out of town? No, only a small proportion. Are the saloons and other avenues of temptation closed? No, indeed! "But it is so warm the children will not come out." To be candid, my friend, that is because your Sunday-school is not sufficiently attractive. They would follow a circus procession many blocks under the warmest midday sun of summer. "The teachers are away." Yes, the happy minority. All the year's faithful workers need the summer rest, but unfortunately many of them have neither time nor money to spare. And this intensely warm summer weather is the time to discover latent teaching talent and increase sociability in the school. In the little army who are undaunted by the weather there are soldiers "ready armed to face the foe," yes, and ready to arm others. Now is the time to look up captains to command the new companies.

A word to those who are enjoying the desired vacations: Did you provide a substitute to teach during your absence? Among the great army of "can't-get-aways" and "stay-at-homes" did you find somebody to look after your class! Did you try? If you did not, I pity your class, but really I pity you more. As the army of city prisoners increases, so the responsibilities of the fortunate travelers increase. Your privilege is to gather materials for winter use, to carry home the fresh, bright thoughts, the wit, wisdom, and illustration of the summer assemblies. Your note-books have a wide mission, not only to the home classes, but to the teachers' meetings. Are you fulfilling these things?

Dear teacher, whose thoughtful eyes look out over the waste of waters, or scan the wide-spread beauties of earth from the mountain-tops, what new thoughts of cheer are you getting for your class? What lessons are you learning from the flowers, the fields of ripened grain? Are you going home to sow seed more diligently, to water and nurture it more carefully? Are you going to maintain the summer warmth in your heart, and diffuse it in your class through all the chill of winter? A word about that class. Have you written to them during this vacation separation? Have you told them how you think of them? how you pray for them? Have you shared your pleasures with them through genial, individual letters? The most unruly, unsympathetic class of small boys I ever knew were charmed and captured by vacation letters from the girl-teacher whose life they had made burdensome—gay, lively letters about crabbing, fishing, berrying, climbing, and farming. Those letters converted her tormentors into respectful, devoted admirers. It is an easy plan; it pays large interest on the capital invested. So, while you are gathering materials for the year's work, don't forget the class-letters, and next year be sure to provide that substitute for the summer-time.

Continental Sunday-School Mission—Holland.

BY AN ENGLISH CORRESPONDENT.

In 1816 the London Sunday-School Union sent a copy of the annual report to Pastor Van Schayen at Capellen. Stimulated by its perusal, he at once began a Sunday-school. Commencing with twelve scholars the number soon grew to sixty, and in two years reached eighty. Other schools followed at Rotterdam, Gouda, Leyden, etc. In 1820 they were "still advancing in number and going on very well." The accounts in 1822 were "very pleasing, the king, nobles, and principal citizens patronizing the movement." Pity that such dignitaries did not continue their assistance.

In 1831 the committee forwarded £10 and a parcel of publications to a clergyman in Amsterdam, to help in establishing schools there. The "Dutch Bible Society" had previously opened several through the influence of a minister of the Reformed Church. All these schools, however, were modeled on the old plan—paid teachers instructing children that could not read, and helping elder ones to learn the catechism.

The first on the voluntary principle, and having a distinctively religious character, was begun in 1836 at The Hague, by Dr. Capadote, who had become acquainted with the institution while visiting Basel. So recently as 1883 it was still in existence under the superintendence of his widow.

In 1841 a school was organized in Amsterdam, which for more than thirty years was conducted by Pastor Looman, the first secretary and, during recent years, the president of the "Dutch Sunday-School Union." In the same year the London committee made a grant of books for a newly formed school in Rotterdam, and in 1846 bore the cost of "printing Watts's Shorter Catechism in Dutch," for the use of schools then existing. In 1868 £80 was sent toward "defraying a debt on publications."

From 1841 to 1865 the number of schools increased slowly. In 1866 the "Netherland Sunday-School Society" was formed, as the result of the combined suggestion of the London committee and

Mr. Woodruff of Brooklyn. Under the impulse thereby given, the work made rapid progress, as the following figures will show:

In 1867 there were 271 schools, with 24,000 scholars; in 1874, 520 schools, with 58 000 scholars; in 1883, 1,000 schools, with 110,000 scholars; while last October, at the twentieth annual meeting of the society, there were reported 1,450 schools, having 4,500 teachers and 150,000 scholars.

In 1866 a monthly magazine was commenced, *De Christelijke Familiekring* (Christian Family Circle,) which still continues, and since 1873 the London Union has supported a missionary, "whose visits and labors are very heartily welcomed and appreciated by the friends throughout the country."

The Five-Minute Plan.

BY MAX.

MANY superintendents deeply feel the need of direct and pointed temperance teaching in the Sunday-school, but do not see where to find the time for it. The lesson hour is full, the time allotted to the superintendent's review too limited, and the last Sunday of the quarter is a kind of catch-all, review, missionary lesson, temperance lesson, and what not.

Why not adopt the plan of five-minutes temperance talks at each session of the school? Let it be a feature of the programme, no more to be omitted than the opening prayer, prepared for as regularly as the review of the lesson, and last, but by no means least, most earnestly prayed over.

What can be done in five minutes? Much! It is surprising how much can be said in that brief period by one who has much to say and feels the importance of saying it. There is room for great variety in these talks: "Facts about wine," "Facts about beer," "Facts about cider," etc., etc., may be interspersed with "Facts from every-day life" (see daily papers), simple experiments showing the nature and effects of alcohol, telling statistics, etc. A live man will have no difficulty in picking up abundant material for such talks, and there is plenty of Scripture to clinch all the teaching. Precede or follow the talk with a good temperance song, and when the teaching has gone on a reasonable length of time procure a pledge roll, or roll of honor, as some prefer to say, and hang on the wall. It will do its work silently, the more silently the better. The little burst of enthusiasm which leads to a general signing of the pledge without previous thought on the subject cannot accomplish much good; it may do much harm.

The superintendent who adopts some such plan as this will be very likely to acquaint himself with the great variety of temperance tracts published in these days, and distribute the best occasionally in his school. He will often find a story that will admirably point the teaching for the day. Indeed, many devices and helps not hinted at here will grow out of the five-minute plan, and the teacher who puts his heart into it will find it grow upon his hands.

Will it pay? Try it. When a little boy comes to you and says, with tear-dimmed eye and quivering lip, "Won't you pray that my papa may stop drinking beer?" you will know that one boy has had a seed take root in his young heart.

When a little group of thoughtful young people linger after school to say that they would like to sign the pledge, you will see with your own eyes, that the seed sown is beginning to bear fruit. And when you come into the light of eternity, which can alone reveal the real results of work done here, you will see many and many a cluster of ripe fruit of which now you cannot so much as dream.

Opening and Closing Services for Third Quarter of 1887.

OPENING SERVICE.

I. SILENCE.
II. THE DOXOLOGY.
III. RESPONSIVE SERVICE. (The Twenty-third Psalm.)
SUPT. The LORD is my shepherd,
SCHOOL. I shall not want.
SUPT. He maketh me to lie down in green pastures:
SCHOOL. He leadeth me beside the still waters.
SUPT. He restoreth my soul:
SCHOOL. He leadeth me in the paths of righteousness for his name's sake.
SUPT. Yea, though I walk through the valley of the shadow of death, I will fear no evil:
SCHOOL. For thou art with me; thy rod and thy staff they comfort me.
SUPT. Thou preparest a table before me in the presence of mine enemies:
SCHOOL. Thou anointest my head with oil; my cup runneth over.
SUPT. Surely goodness and mercy shall follow me all the days of my life;
SCHOOL. And I will dwell in the house of the LORD forever.
IV. SINGING.
V. PRAYER.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON. To consist of the Beatitudes, and Sections 1 and 2 of the Fourth Chapter of Catechism Number One. (Questions 37 to 53.)
VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES.
SUPT. Truly my soul waiteth upon God: from him cometh my salvation.
SCHOOL. He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
SUPT. My soul, wait thou only upon God; for my expectation is from him.
SCHOOL. He only is my rock and my salvation; he is my defense; I shall not be moved.
III. DISMISSION.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

B. C. 4.] LESSON I. THE INFANT JESUS. [July 3.

Matt. 2. 1-12. [*Commit to memory verses* 7-11.]

1 Now when Je'sus was born in Beth'le-hem of Ju-de'a in the days of Her'od the king, behold, there came wise men from the east to Je-ru'sa-lem.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Her'od the king had heard *these things*, he was troubled, and all Je-ru'sa-lem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, in Beth'le-hem of Ju-de'a: for thus it is written by the prophet,

6 And thou Beth'le-hem, *in* the land of Ju'da, art not the least among the princes of Ju'da: for out of thee shall come a Governor, that shall rule my people Is'ra-el.

7 Then Her'od, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Ma'ry his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Her'od, they departed into their own country another way.

General Statement.

All human history is sacred history, for it is the history of redemption. Greece and Rome were as important to the plan of salvation as was Judea. Through forty centuries God was preparing the world to receive its Saviour; and for twenty centuries he was training a people to give the news of salvation to men. For this purpose the family of Abraham was chosen, and set apart; for this purpose they received the oracles of God and the instructions of the ritual-service and the messages of the prophets; for this purpose, when trained, they were scattered abroad among the nations, that they might prepare the world for the Redeemer's coming. At last, when the nations were ready, and peace reigned throughout the lands, and all the peoples were under one rule; when among the Jews a part of the race had been trained up to fitness for the reception and promulgation of the Gospel—then the long-promised, long-expected Messiah came. Men looked for a king, they saw a babe, in a manger, and surrounded by plain people. Shepherds on the mountain-side heard the angels' song and hastened to the stable to offer their homage; wise men from the East, led by a star, brought their gifts to Bethlehem; a young mother bent over her babe, and rejoiced in the assurance that he was the consolation of Israel. But the scribes who conned the prophetic scroll and knew well the place of his coming cared not to seek him; and the king who disgraced the throne of Judea sought him only to slay.

Explanatory and Practical Notes.

1. Now when. This may have been when Jesus was a few weeks or a few months old. The star probably appeared some months in advance of his birth, giving time for the preparation and journey of the wise men. **Jesus was born.** Jesus is a Hebrew word, modified from the word Joshua, meaning "help, deliverance, or salvation." Mary, his mother, and Joseph, her husband, were both descendants of David. They lived at Nazareth, but Jesus was born at Bethlehem, to which place they had gone for registration under the Roman law. **Bethlehem of Judea.** So called to distinguish it from another Bethlehem in northern Palestine. It is situated six miles south of Jerusalem, on the road to Hebron. It was the home of Boaz and Ruth, and the birth-place of David, at present a town of four thousand inhabitants, mostly Greek Christians. The traditional birth-place of Jesus is shown in a cave. **Herod the king.** Three Herods are referred to in the New Testament, and each in connection with a martyrdom: this, Herod the Great, the slayer of the innocent children of Bethlehem; his son, the slayer of John the Baptist; and his grandson, the slayer of the apostle James. Herod the Great was the son of Antipater, an Edomite. He was made king of all Palestine by the Romans, and reigned thirty-eight years. He was the ablest man of his time, but was unscrupulous and cruel, the murderer of even his own wives and children, and a tyrant over his people. The events of this chapter took place in the last year of his life. **There came wise men.** "Magi." These were a learned class among the Persians, much given to astrology and other kindred studies. They worshiped one God, of whom the sun and fire were the representatives; and they doubtless received some token of the Saviour's coming. (1) *God has many sincere seekers outside his visible church.* **From the east.** The word "east" is here different in the original from that in verse 2. Here it should be translated "the far east;" there, "the east" simply. **To Jerusalem.** They came to the capital, as the place in which the king might be found. It was a journey of at least twelve hundred miles. (2) *Those who would find Christ must be willing to face difficulties.* (3) *How much easier it is for us to go to Christ than it was for the wise men!*

2. Where is he. They expected that all of the Jews would know of the king whom they had come so far to seek, for they were his own people. (4) "*Oft times those who are nearest in place are furthest in affection.*" —*M. Henry.* **Born King of the Jews.** They looked for one who, of Jewish race, should become the ruler of all the nations. The secular historians of that time say that there was an expectation over all Asia that one coming from Judea should rule the world. This probably arose from the Jews, who were dispersed every-where, and who cherished the hope of Messiah's coming to deliver their nation. **His star in the east.** There are two theories concerning this star. One is that it was a luminous, star-like body, of miraculous origin, seen, perhaps, by the magi alone; the other (first suggested by the astronomer Kepler), that it was a conjunction of three planets, Jupiter, Saturn, and Mars, which took place about that time and formed an appearance as of one heavenly body. This would receive special notice from a people who were students of the heavens, and were wont to interpret their appearances as prophetic. **To worship him.** To do him homage as a prince, and perhaps to adore him as God. There is no warrant for the current tradition that these magi were three kings, named Gaspar, Melchior, and Balthazar, and that they came from Europe, Asia, and Africa. The tradition is wrought into a fascinating story in the book "Ben-Hur."

3. Herod the king heard. Either the magi came directly to him, or the report of their inquiries reached his ear. **He was troubled.** He was an old tyrant, hated by his people, tormented by a remorseful conscience, and in dread of approaching death. As a

foreigner and usurper, too, he naturally feared one who was *born* king. **All Jerusalem with him.** The court and the capital alike dreaded the disturbance of a revolution, and feared the justice of a heavenly king even more than Herod's cruelties. (5) *Kings have greater troubles than cottagers.* (6) *If men knew that Christ were coming now, would they not be troubled?* (7) *Christ will come at some time, and may come at any time; let us make friendship with him!*

4. Gathered all the chief priests and scribes. The great council of the Jews, containing the heads of the twenty-four priestly courses, and the leading teachers of the law. **Demanded of them.** His object was to ascertain where the one born king was to be looked for, that he might destroy him, **Where Christ should be born.** The prophecy of "the Christ" or the Messiah was the great thought of the Old Testament, and was the confident expectation of all the Jews. That he was coming none doubted, and that he was near at hand many believed.

5. And they said. Without hesitation, as it was well understood by the interpreters of prophecy. But notice how different was their spirit from that of the magi. They had knowledge, but at heart were indifferent; while the magi were earnest seekers after truth. (8) *One man may perish with the Bible, and another may find God without it.* **In Bethlehem.** The prophecy is found in Micah 5. 2. **Written by the prophet.** The prediction is not quoted precisely, but as was usual among the Jews, when citing well-known Scripture, with such a variation as would present more clearly the speaker's purpose in the quotation.

6. Bethlehem in the land of Juda. *In* is not a part of the original, which is "Bethlehem, land of Juda," as we say, "Chicago, Ill." **Princes of Juda.** In Micah, 5. 2, "thousands of Juda." The *thousands* were the divisions of the tribe, corresponding to our townships, and each had its *prince* or ruler. **A Governor.** Jesus Christ, the ruler of the world. **Rule my people.** Rev. Ver., "Shepherd of my people Israel;" one who feeds as well as governs his people.

7, 8. Privily. Secretly, so that his purpose might not become known. **What time.** He wished to know as nearly as possible the age of the child whom he purposed to slay. **The young child.** Perhaps he was unwilling to give him his royal title. **That I may come and worship him.** To his crimes he adds hypocrisy. He would kiss, like Judas, that he might betray. (9) "*There is no villainy so great but that it will mask itself under a show of piety.*"

9, 10. They departed. Taking their journey in the night, perhaps because cooler than the daytime, perhaps because they could not wait for the morning. (10) *The king's business requireth haste.* **Lo, the star.** It had disappeared after starting them on their journey, but now it appeared once more. **Went before them.** Seeming to travel through the heavens. **They rejoiced.** How different their enthusiasm from the cold scholarship of the Jewish rabbis, who knew but cared not to seek the birthplace of their king.

11. Into the house. The temporary shelter of the stable had been exchanged for a more permanent home. **Mary his mother.** She was a maiden of Nazareth, of lowly station, though a descendant of King David. **Presented unto him gifts.** The Orientals always bring gifts when they visit kings or great personages. Some have found symbolical meanings in these gifts: "as to a king, the gold; as to one who was to die, the myrrh: as to a God, the frankincense."—*Origen.* **Frankincense.** A fragrant gum, used in sacrifices. **Myrrh.** A gum obtained by cutting a thorny tree in Arabia; used for incense, as an anodyne (Mark 15. 23), and in embalming the dead (John 19. 39).

12. Warned of God in a dream. When men were without the light of scripture, God gave to some on important occasions the guidance of a supernatural dream or vision. **Into their own country.** Probably Persia, beyond the Persian Gulf. **Another way.** Perhaps they went directly to the Jordan, leaving Jerusalem to the north.

HOME READINGS.

M. The infant Messiah. Matt. 2. 1–12.
Tu. The annunciation to Mary. Luke 1. 26–35.
W. The birth of Christ. Luke 2. 1–7.
Th. The visit of the shepherds. Luke 2. 8–20.
F. The meeting in the temple. Luke 2. 25–38.
S. The star of prophecy. Num. 24. 1–18.
S. The wonderful name. Isa. 9. 1–7.

GOLDEN TEXT.

Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1. 21.

LESSON HYMN. C. M.

Hymnal, No. 183.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world! the Saviour reigns;
Let men their songs employ,
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

TIME.—4 B. C. The era called the Christian ought to begin with the birth of Christ. Scholars who fixed the date of this event, and so furnished the dates of the years of the centuries since, were mistaken in certain data upon which they based their calculations as to the birth of Jesus. Really it was four, or four and a half, years earlier than it was by them reckoned. To correctly date his birth we must go back to a point more than four years before the close of the era called B. C. So we say Christ was born 4 B. C.

PLACES.—Jerusalem. Bethlehem.

RULERS.—Herod, king of Judea; Augustus Cæsar Octavianus, emperor of the civilized world.

DOCTRINAL SUGGESTION—Divine guidance.

QUESTIONS FOR SENIOR STUDENTS.

1. The Wise Men.

What is the story of the wise men as told in legend?
What was the course which they had come?
How long would the journey from Persia to Judea occupy?
How must their question have sounded to the people?
If they were led by a star, why did they go to Jerusalem and ask?
To what public official announcement did the question of the wise men lead?
How many distinct announcements were thus made that Jesus had been born?
What classes of the world's society were thus informed that the king had come?
What are the supernatural elements in this story?

2. The Young Child.

Where did the magi find the king they sought?
Were they disappointed in finding only a child?
Do the circumstances afford any hint as to his age?
What was the supreme act of these men's lives?
Was this child ever worshiped again in his life?
Of what was this first worship typical?
How was the star itself an illustration of Christ's work for men?
What did Jesus call himself when, years afterward, he taught in the temple?
How is Christ the light of the world?

Practical Teachings.

These wise men sought the king where they supposed the king would be, in Jerusalem. *He was not there.* We often think we seek God when we go where earthly wisdom prompts, and fail to find him.

We must seek the lowly home at Bethlehem.

These wise men gave the best they had to give—gold, frankincense, myrrh. And we give—what?

These Eastern heathen, we should say, told the Church that the King was born. The Church gave answer where he should be born: the heathen sought him; the Church forgot him. Whom are we imitating to-day: Church or wise men?

Hints for Home Study.

1. Read this story carefully. It is simply told. Think carefully about it. Why is it here? John does not tell it. Why does Matthew?

2. Learn what you can from secular history about Herod. What Romans had he known? What had he done?

3. Bethlehem was a historic town. How was the past history of Israel connected with it?

4. Study the condition of the times which made it possible for Herod and all Jerusalem to be troubled; that is, to be aroused.

5. This first lesson is one of the important ones of the quarter. If we never have before, let us now learn the small particulars about the life of Jesus, so that he may become real to us.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Wise Men.

In what land was Jesus born?
During the reign of what king?
What long journey did his birth occasion?
Whom did the wise men come to seek?
What had influenced them to come?
How did their coming affect Jerusalem?
What counsel did Herod at once summon?
For what purpose?
What prophecy was quoted to the king?
What private interview did he then seek?
What did he wish to know?
What request did he make of the wise men?
What guide had the magi on their further journey?
What feeling had they when they saw the guide?

2. The Young Child.

Whom did the wise men find in Bethlehem?
What act of homage did they perform?
What further proof of reverence did they give?
What prophecy was thus fulfilled? Isa. 60. 6.
Why did they not return to Jerusalem?
Where did they go?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That all honest seekers will find Jesus?
2. That God's word is sure of fulfillment?
3. That our best treasures belong to God?

Hints for Home Study.

Find the Old Testament prophecies which foretell the lineage of Jesus, and the place and circumstances of his birth.

On what other occasion was Jesus called "the King of the Jews?"

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus born? **In Bethlehem, a little town of Judea.**

Who was king over Judea when Jesus was born? **Herod, a cruel and ambitious man.**

Where did Herod live? **In Jerusalem, six miles from Bethlehem.**

Who came to Jerusalem? **Wise men from a far country.**

What did they ask of the people? **"Where is he that is born King of the Jews?"**

Why did they seek Jesus in Jerusalem? **They thought to find him in the royal palace.**

For what had they come? **To worship him as a king.**

What had guided them on their long journey? **A wonderful star in the East.**

Why did Herod feel troubled when he saw and heard the wise men? **He was afraid the new-born king would be greater than himself.**

What did he inquire of the Jews? **Where Jesus should be born.**

Why did he inquire of them? **He knew they were looking for a king to rule over them.**

What did he tell the wise men? **To go and search for the new-born king.**

What must they do when they found him? **Return and bring him word.**

What did the wise men see when they left Herod? **The wonderful star in the East.**

Where did it lead them? **To the place where the new-born king was.**

What did they do when they saw him? **They fell down and worshiped him.**

What did they offer him? **Costly gifts of gold, frankincense, and myrrh.**

What did God tell them to do? **Return home without seeing Herod.**

Why was the new-born king called Jesus? (Repeat the Golden Text.)

Words with Little People.

Jesus, *the* Name above every name.

"For there is none other Name under heaven given among men whereby we must be saved."

THE LESSON CATECHISM.

[For the entire school.]

1. What name was given to the Saviour before his birth, as given in the Golden Text? **"Thou shalt,"** etc.

2. Where was Jesus born? **In Bethlehem of Judea.**

3. Who came to Jerusalem seeking him? **Wise men from the East.**

4. By what were they led to Christ? **By a star.**

5. How did they honor him? **With worship and gifts.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Wise Men.

I. Their Journey.

Wise men from the east to Jerusalem. v. 1.

"The Gentiles shall come to thy light." Isa. 60. 3.

"A light of the Gentiles." Acts 13. 47.

II. Their Inquiry.

Where is he....born King of the Jews. v. 2.

"Government....upon his shoulder." Isa. 9. 6.

"A king shall reign and prosper." Jer. 23. 5.

III. Their Search.

They departed....star went before them. v. 8.

"Seek ye the Lord....may be found." Isa. 55. 6.

"The bright and morning star." Rev. 22. 16.

IV. Their Joy.

When they saw the star they rejoiced. v. 10.

"They....gladly received the word." Acts 2. 41.

"Be glad in the Lord." Psa. 32. 11.

V. Their Homage.

Fell down and worshiped him. v. 11.

"Let all the angels of God worship him." Heb. 1. 6.

"All power is given unto me." Matt. 28. 18.

VI. Their Offerings.

Gold, and frankincense, and myrrh. v. 11.

"They shall bring gold and incense." Isa. 60. 6.

"The kings....shall offer gifts." Psa. 72. 10.

THOUGHTS FOR YOUNG PEOPLE.

The Faith of the Wise Men.

1. It was faith, not among Jews, taught by the Scriptures and the services; but among Gentiles, people outside of the church of that time; among men of science, who in the reverent study of nature found God. v. 1.

2. It was faith which led to action. The scribes believed the Scriptures, but did not seek the Saviour, of whom the Scriptures taught. These men believed, and journeyed a thousand miles to find the object of their faith. To what action has your faith inspired you?

3. It was a faith which overcame all obstacles in its way—the length of the journey, the jealousy of the king, the indifference of the priesthood, the selfishness of the people. Does your faith move such mountains?

4. It was a faith which accepted humbly and gratefully the plan of God. They sought a Prince, and found a baby surrounded by poor people. Yet their faith did not waver!

5. It was a faith which offered not only formal honor, but also practical gifts to Christ. They gave their best to Jesus—what do we offer to him?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Palestine, locate Nazareth, Jerusalem, Bethlehem....Give account of Joseph and Mary, the purpose of their journey to Bethlehem, and the birth of Jesus....Show who Herod was, and his character.... The wise men, who they were, from what land they came, how guided....What the star was....How they found Jesus, and how they showed honor to him. ....Take the wise men as examples of *faith*, and show how they illustrated it. (See Thoughts for Young People.)....Find in the lesson four classes of people, and their various attitudes toward Christ: 1. The earnest seeker. 2. The indifferent church member. 3. The man of the world. 4. The hypocrite. Who in this lesson may stand as a type of each of these classes? To which class would you prefer to belong?....Do not waste time over fruitless discussions and conjectures about the wise men, but seek the practical truths of the lesson....Like the wise men was a Chinaman who found a tract, and walked two hundred miles to a mission station to learn about Jesus. That tract was his star in the east.

References. FREEMAN'S HAND-BOOK. Ver. 1: The magi, 630. Ver. 2: The star of the king, 631. Ver. 11: Presents, 64.

Songs from the Epworth Hymnal.

4. Wake the song.
7. Come and worship.
48. In the field with their flocks.
49. Song of the angels.
50. Joy to the world.
51. While shepherds watched.
52. Hark the herald angels sing.
55. O little town of Bethlehem.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Finding Jesus.*

INTRODUCTORY. Talk a little, with Bible in hand, about the difference between the Old Testament and the New. Recall some of the promises in the lessons we have been studying about the coming of a mighty One. Tell that the New Testament gives the story of his wonderful coming and his wonderful life. One of the apostles, named Matthew, wrote this story. Tell how he lived and walked and talked with Jesus. We may be sure that what he tells us about Jesus is true. To be taught: 1) That Jesus was born a King. 2) That wise men came from afar to find him. 3) That God made a star to show the way to Jesus.

1. Point out Bethlehem on the map. (If there is an unused blackboard which you can reserve for the map, do so. If not, get a piece of crayon paper, and tack it up, merely outlining the map at the beginning, and letting it grow as the lessons go on.) Tell the story simply, how Joseph and Mary came to be in Bethlehem at this time; why the town was so full, and how it was that they were glad to find shelter for the night among the stalls where cattle were sometimes kept. If the people in the houses near by had known that the little baby born in that stall was a baby King, how glad they would have been to have him under their roofs! Teach that Jesus still comes among the poor and lowly, and those who look for him in the high places will not find him. Teach that Jesus is always looking for a heart lowly enough to let him be born in it.

2. Picture the coming of the wise men. They were men to whom God had whispered, "Go and find Jesus." Tell that they came from different ways, and met on the way. A little crayon will help to make this vivid to the children. Help children to imagine how they felt and talked as they went on the strange journey.

3. Tell that God hung a light in the sky to guide them on their way. Make a yellow star on the board. He said to them, "Follow my star." Show that they could not have found Jesus if they had not obeyed. Make in outline behind the star an open book. Tell that God's word now is the star which leads to Jesus. We shall not find him unless we follow this star. Show that King Herod, in trying to kill Jesus, was following not God, but self. If we try to follow our way, as Herod did, we shall not find Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. Draw first the star with yellow chalk; next the words that go over it with white chalk shaded with light blue; the lower sentence in some bright color. The diagram is an admonition and promise combined. The wise men sought Jesus; each one of us must do the same. The wise men found Jesus; he will be found of you. God guided the wise men to where the young child was; there is no one so poor, so weak, so ignorant, so rich, or powerful, or wise, but that God will guide him to the Saviour.

THE TRULY WISE	SEEK FIND WORSHIP GIVE TO	JESUS.

Lesson Word Pictures.

Do you see those men upon an eastern house-roof? They are up, then down. Then in a wonder they talk with one another. It is that strangely beautiful star in the heavens they are discussing. There is a great King to be born over in the west. That starry flash is his scepter of gold. "We must search and find him," is the thought in the heart of these wise men. There is their camel-train filing out toward the west, as the sun goes down. And there is the golden

scepter of their King flashing out of the sky. I hear the steadfast beat of those camel-hoofs along the ledgy road or over the lengthening hills, and now they ford the shallow streams. At dawn they stop and pitch their tents. They rest. When the sun goes down these strange men look up. There in the sky is their guide, their law, their gentle Master. Meantime, Judea is looking up into the heavens and discussing the meaning of the beautiful star. Herod, wicked Herod, sees it and wonders. Little children clap their hands ere they lay aside their twilight play and say, "Beautiful!" Do any wise old patriots think of "the star" that should come "out of Jacob?" One day, Jerusalem is in a ferment. Strange men from afar, the dust of many leagues on their turbans and robes, come riding through the frowning portals, and ask for the new-born king of the Jews. They had seen his star. They have obeyed his scepter. They would now worship him. A Jew-king? Herod no more? The hated Roman no longer? Perhaps these men are prophets. Perhaps Messiah is come! I can imagine there is almost a mob in Jerusalem's streets. The excitement gets to Herod's suspicious ears. This must be looked into. Come, priest! Come, scribe! Tell Herod where this Jew-king is to be born! The scribe lays down his scrolls of the law. The chief priests come down the stately steps of the temple. They gather in Herod's council-hall. What proud faces they turn toward this pretended ruler! They rule; not Herod. Down with this upstart! Away with the Roman tax-gatherers, the Roman centurions! Rush out the foreigner! They tell Herod that in Bethlehem shall be born Israel's Governor. "Bethlehem?" does Herod say with a sneer? "Little Bethlehem? Then it is not great Jerusalem! What can come from Bethlehem? Let the wise men go and hunt."

Away they ride out of the streets of Jerusalem as the sun goes down, and their faces are toward little Bethlehem. The noises of the day die away. The peace of the night broods over the earth like the soft wings of a mother bird. And see! There in the heavens is the beautiful star. The scepter of gold points southward, toward Bethlehem. What a joyful stage of the journey, their last! Their toil almost over, Bethlehem so near, the infant King soon to be worshiped! Does any one in Bethlehem know of a palace where a King has lately been born? "Crazy, crazy!" some Bethlehemite out in the streets may say. Ah, he must be here! The beautiful star hangs just about this very spot where halt the wise men. No palace, though, is here; only a common house. And there in the arms of a workman's wife is a little babe simply dressed. "It is he!" something tells the wise men. They fall on their knees; they worship. They bring out gold, frankincense, and myrrh, the precious gifts of the East. The King of the Jews is here, the Ruler of all the world and of these loving hearts.

B. C. 4.] LESSON II. THE FLIGHT INTO EGYPT [July 10.

Matt. 2. 13-23. [*Commit to memory verses* 19-21.]

13 And when they were departed, behold, the angel of the Lord appeareth to Jo'seph in a dream, saying, Arise, and take the young child and his mother, and flee into E'gypt, and be thou there until I bring thee word: for Her'od will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into E'gypt:

15 And was there until the death of Her'od: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of E'gypt have I called my son.

16 Then Her'od, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth'le-hem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jer'e-my the prophet, saying,

18 In Ra'ma was there a voice heard, lamentation, and weeping, and great mourning, Ra'chel weeping *for* her children, and would not be comforted, because they are not.

19 But when Her'od was dead, behold, an angel of the Lord appeareth in a dream to Jo'seph in E'gypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Is'ra-el: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Is'ra-el.

22 But when he heard that Ar'che-la'us did reign in Ju-de'a in the room of his father Her'od, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Gal'i-lee:

23 And he came and dwelt in a city called Naz'a-reth: that it might be fulfilled which was spoken by the prophets, He shall be called a Naz'a-rene.

General Statement.

The wise men returned to their own land beyond the Euphrates. Joseph and Mary presented the babe when forty days old in the temple, and offered the sacrifice usually given by the poorer families. In the temple the infant was recognized by Simeon and the aged Anna as the promised Messiah of Israel. Joseph had perhaps purposed to make his home in Bethlehem, as a place near the metropolis, the city of David's descendants, and better fitted than Nazareth in Galilee for the training of the wondrous child. But a divine intimation bade him depart from the land of Judea, where the old monarch was jealous of any one "born king of the Jews." Joseph took the mother and the child and hastened into Egypt, where he remained for a few months, perhaps a few years. Thus once again the Church of God, in the person of its Head, was sojourning in Egypt, and thus out of Egypt God called his son. The escape was none too soon, for the soldiers of Herod soon after came to Bethlehem, and slew every child under the age of two years in the little village; and Herod soon after died in the vain dream that he had foiled God and defeated prophecy. When the news of Herod's death reached the holy family in Egypt, they made preparation for their return. Their first purpose was to go again to Bethlehem, but when they learned that Archelaus, as cruel as his father, was on the throne, they turned aside, and went to their old home, Nazareth, among the mountains of Galilee, near the edge of the plain of Esdraelon. Here Jesus lived, for all that we know to the contrary, until he was thirty years of age. His education was such as a godly home could give, but he received no learning from the scribes of the rabbinic schools. He followed Joseph's trade as a carpenter, and showed no such superhuman genius as would awaken in the villagers the thought that he was inspired.

Explanatory and Practical Notes.

Verse 13. They were departed. The wise men, who left for their own country without returning to Herod. **The angel.** Rev. Ver., "an angel." The coming to earth of the Son of God was attended, as we should expect it to be, with the manifestation of his attendants and messengers. **In a dream.** Not that Joseph dreamed of an angel's appearance, but that an angel came to him in his sleep. This was one form of the divine revelation in the earlier ages. (1) *Men may sleep, but God's angels ever watch.* **Arise.** The word indicates haste; there was no time to delay. **Take the young child.** Named first, as the one in the greater danger, and the more important. **Flee into Egypt.** A province of the Roman empire, but outside of Herod's jurisdiction, occupying the northeastern corner of Africa, about two hundred and fifty miles from Bethlehem. **Until I bring thee word.** He was to await the divine direction, and to act under it. **Herod will seek.** Herod had murdered his wife and three of his sons, besides many of the noblest among the Jews. The Emperor Augustus said of him, "It would be better to be Herod's sow than his son." (2) *God knows every plot against his kingdom, and knows how to baffle it.* (3) *He rests safely who sleeps under the shadow of God's care.*

14. When he arose. "When" should be "and." He arose at once, prompt to obey God's call. **Took the young child.** He did not need to delay to sell his house or pack his goods, but took his only treasure, the Son of God. **By night.** Not only for haste and secrecy, but because in the East the night is more pleasant than the day for traveling. **Departed into Egypt.** The road lay through the maritime plain and along the coast of the Mediterranean. Egypt had a large Jewish population, so that they would not be among foreigners. (4) "*Those that would make sure work of their obedience must make quick work of it.*"—*M. Henry.* (5) *Happy he who takes his Saviour with him when he travels.*

15. Was there. Tradition says that the place of sojourn was at a village called Metariyeh, near Heliopolis. **That it might be fulfilled.** This sentence is the keynote of Matthew's gospel, of which one great aim is to show in Christ the fulfillment of Old Testament prophecy. There are more quotations from the Old Testament in this gospel than in all the other three. **Spoken of the Lord.** The Rev. Ver. gives the true meaning, "spoken by the Lord through the prophet." It is found in Hosea 11. 1. **Out of Egypt have I called my Son.** It was originally written of the Israelites coming out of Egypt. But in this exodus the gospel writer sees a type of Christ, despised, persecuted, and exiled, coming forth from Egypt to conquer. We may take it, too, as a type of God's Church, in the person of its Head, coming out from the world (which Egypt represents in Scripture) to possess its promised heritage. (6) *There is a ceaseless, undying fulfillment in God's prophetic word.*

16. Saw that he was mocked. That he had been deceived by the departure of the wise men. **Sent forth.** The order may have gone from Jericho, where Herod spent the last month of his life, and died in great agony, at the age of seventy years. **Slew all the children.** Probably the number was not more than thirty, as Bethlehem was a small village, and only the male children (Rev. Ver.) were slain. This fact is not mentioned by Josephus, the historian of Herod's life, and it may not have been known to him, as he lived eighty years afterward. But it was precisely in accord with Herod's character. A few days before his death he gave orders that a multitude of the Jewish nobles should be slain as soon as he should die, in order that there might be mourning at his funeral. **The coasts.** Rev. Ver., "the borders." **Two years old.** He included all, that there might be no failure to slay the royal Babe, whom he sought. It was better that those innocent little ones should die as martyrs for Christ, than live to crucify him, as did many of their countrymen.

17. Then was fulfilled. The evangelist sees in the sorrow of these bereaved mothers of Bethlehem a second fulfillment of Jer. 31. 15, which was originally written of the Babylonish captivity. **Jeremy the prophet.** Better, as in the Rev. Ver., "Jeremiah."

18. In Rama. Ramah was a fortress five miles north of Jerusalem, in the tribe of Benjamin, where the Chaldeans gathered the captives for their march to Babylon, after the destruction of Jerusalem. **Rachel.** The loved wife of Jacob, and mother of Benjamin, in whose tribe Ramah was situated. **Weeping for her children.** In the prophecy of Jeremiah, weeping over her descendants, the Benjamites, slain or carried captive. In the gospel, with the added thought of weeping over the slaughtered children of Bethlehem. The idea may have been suggested to the gospel-writer by the fact that Rachel's tomb was standing (and is still) at Bethlehem, and the people living around it might be poetically regarded as *her* children. This is an incidental proof that the writer of this gospel was familiar with the scenery around Bethlehem. Gen. 35. 19; 1 Sam. 10. 2. **Would not be comforted.** If those mothers could have looked within the invisible, they would have been comforted. (7) *We can see the invisible through the insight of faith in the word of God.* **Because they are not.** (8) *The children who are no longer with us are with Christ in heaven.*

19. When Herod was dead. He died just before the passover, in the year of 4 or 3 B. C., according to different chronologists, when Jesus was less than two years old, and was buried in the limits of Bethlehem. The slayer died, while the child whom he sought to slay lived. (9) *A king is but dust in the presence of God.* **In a dream.** Three times we read of a revelation of this kind given to Joseph.

20, 21. Go into the land of Israel. A Jewish name for all Palestine. **They are dead.** "A gentle way of saying, 'Herod is dead.'"—*Wordsworth.* **And he arose.** The stay in Egypt has been variously estimated as a few weeks, a few months, or a few years, by different writers.

22. He heard that Archelaus did reign. He was the son of Herod by Malthace, and brought up at Rome. By his father's will he received the government of Judea, Idumea, and Samaria. He could not receive the title "king" without the consent of the Roman emperor; and the Jews, hating all the Herodian family, sent a petition against his rule to Rome. He received a confirmation of his authority, but not of his title, and was styled, not king, but *ethnarch*, "nation-ruler." He had his father's wickedness without his weakness, and after a reign of nine years was deposed by the Romans and exiled to Gaul or France. **He was afraid to go thither.** It was the first intention of Joseph to return to Bethlehem, as the hereditary home of his family. But he feared that Archelaus might follow Herod in seeking the young child's life. **He turned aside.** Withdrew from Judea, and went by another road northward. **Parts of Galilee.** The northern province of Palestine, under the rule of Herod Antipas, who was a little less bloodthirsty than some of the other Herods.

23. Dwelt in a city. The word is used of a town of any size, large or small. **Called Nazareth.** A city between the Mediterranean and the Sea of Galilee, two miles from the plain of Esdraelon, and on the edge of a basin above which hills rise several hundred feet. Here Jesus remained until he was thirty years old. **That it might be fulfilled.** Again we notice Matthew's characteristic of calling attention to the prophecies; and not to the plain ones, but to the predictions which might remain unnoticed. **Spoken by the prophets.** Here he does not say "spoken by the prophet," for the reference is not to one prediction, but to the general tenor of a series of prophecies of the lowliness of Christ. **He shall be called a Nazarene.** Jesus was called a Nazarene, as a term of contempt referring to his lowly origin. See John 1. 46; 7. 41; 19. 19. In this the evangelist finds a fulfillment of that class of prophecies which speak of the Messiah as "despised," of humble birth, etc. Thus in Isa. 11. 1, he is spoken of as a branch or shoot growing out of the hewn-down tree of David's line. In the original the word "branch" is *Netzer*, which is also the root of the word *Nazareth.* (10) *The most honored by God are sometimes the most despised by men.*

HOME READINGS.

M. The king hated. Matt. 2. 13-23.
Tu. The kings against Christ. Psa. 2. 1-12.
W. The disciples' song. Acts 4. 23-34.
Th. The Lord's comfort. Isa. 40. 1-11.
F. The angel of deliverance. Acts 12. 1-17.
S. The psalm of deliverance. Psa. 116. 1-19.
S. The triumph of God's people. Rom. 8. 31-39.

GOLDEN TEXT.

He delivered me, because he delighted in me. Psa. 8. 19.

LESSON HYMN. L. M.

Hymnal, No. 622.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,—
Still 'tis his hand that leadeth me!

Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!

TIME.—4 B. C. The flight and the return could not have been far apart. Perhaps the time of the lesson may reach into the following year, which would make it as we have dated, 4 B. C.

PLACES.—Bethlehem. The land of Egypt. Nazareth in Galilee.

RULERS.—Same as in last lesson. Herod the Great dies, and his son becomes tetrarch, his kingdom being divided among his sons, no one of whom was a king as he had been.

DOCTRINAL SUGGESTION.—God's watchful care.

QUESTIONS FOR SENIOR STUDENTS.

1. From Bethlehem to Egypt.
What was the expectation of Herod when the magi left him?
What is shown of the man's nature by his following acts?
What was his purpose?
Was his act necessary to accomplish his purpose?
How was it thwarted?
Who was the prophet who uttered the words of ver. 15?
Were these words spoken originally of Jesus?
How, then, do they fulfill prophecy?
What was the service which, in God's providence, Joseph rendered to the world?

2. From Egypt to Nazareth.
What is the distance from Egypt to Nazareth?
Under what guidance were all of Joseph's movements which concerned this child?
In what year did Herod die?
Did Joseph show distrust of God's power by going to Nazareth, instead of Bethlehem?
Did he not literally fulfill God's command, while he, at the same time, used his own judgment?
Why was it safer in Nazareth?
Was there any prophecy such as Matthew cites?
How will you explain this?

Practical Teachings.

Herod's plan was well laid. He thought he had slain the new-born king.

The child's friend was greater than his foe. Joseph was not a great man, nor a rich, nor a learned; but he took Mary to Bethlehem: he carried the child to Egypt; he made him secure in Nazareth. He served faithfully. We can do no more.

God's sovereignty, man's freedom, to Nazareth, Joseph's free act, that it might be fulfilled; God's long-formed plan.

Hints for Home Study.

1. Study out the political condition of Palestine on Herod's death: how the different parts were governed.

2. Notice the evidences that the departure from Bethlehem was hurried, and the departure from Egypt leisurely made. There are certainly two evidences of each.

3. Locate Nazareth in a mental map of Palestine, just as you can Washington, our country's capital. Jesus passed twenty-eight years or more in that town. Get the sea, the mountains, the towns all fixed and familiar, so you can draw the whole on slate or paper in a moment.

4. Write ten questions on this lesson and their answers, such as you would ask were you teaching it.

5. Learn every other fact about the life of Jesus to this time, not told by Matthew, but told by Luke, chaps. 1 and 2.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. From Bethlehem to Egypt.
What unexpected visitor did Joseph have?
What journey did the visitor command?
What danger did he point out?
What night journey did Joseph make?
What prophecy was thereby fulfilled?
What cruel edict did Herod issue?
What led him to give this command?
Who had foretold this great sorrow?

2. From Egypt to Nazareth.
When did Joseph have another night visitor?
What message did the angel bring?
Why was return now safe?
How did Joseph show his obedience?
Why did he fear to return to Judea?
Who told him where to go?
To what province did he go?
To what city?
Why did he make this choice of an abode?
How long did Jesus live at Nazareth?

Teachings of the Lesson.

Where in this lesson, are we taught—

1. That it is safe to follow God's commands?
2. That it is folly to try to thwart God's plans?
3. That the path of duty will be made plain to the obedient?

Hints for Home Study.

Who was the angel of the Lord who appeared to Joseph?

On how many occasions was Joseph instructed by an angel?

Find out how many Herods are spoken of in the New Testament, and learn their distinguishing titles.

QUESTIONS FOR YOUNGER SCHOLARS.

Who appeared to Joseph when the wise men had gone? **An angel of the Lord.**

What did he tell Joseph? **That Herod would try to kill Jesus.**

Where must he take Jesus and Mary his mother? **To Egypt.**

How long must he stay? **Until he had word from God.**

What did Joseph do? **All that the angel commanded him.**

How did Herod feel when he found the wise men did not return to him? **He was very angry.**

What did he do? **He ordered all the boy-babies in Bethlehem to be killed.**

Why did he want to kill them all? **So as to make sure of killing Jesus.**

Why was he determined to kill Jesus? **He was afraid that he would become king, and rule over his kingdom.**

Where was Jesus at this time? **Safe in Egypt.**

When did the angel appear to Joseph again? **When Herod was dead.**

What word did he bring him? **To go back to Judea with Jesus and his mother.**

Where did Joseph go? **To Nazareth.**

Why did he not go to Bethlehem? **For fear Herod's son, who was king, might harm them.**

Why did God deliver Jesus from the hands of his enemies? (Repeat the Golden Text.)

In whom does God delight now? **In all who obey him.**

Words with Little People.

Satan seeks your life more cruelly than Herod sought the life of Jesus.

He seeks to kill your soul and bring upon you eternal death.

You can only escape him by fleeing to God.

"The Lord is my refuge."

THE LESSON CATECHISM.

[For the entire school.]

1. What was the purpose of King Herod toward the infant Jesus? **To put him to death.**
2. How did Joseph receive warning of Herod's purpose? **From an angel.**
3. Where did Joseph take the young child and his mother? **To Egypt.**
4. Where was Jesus taken after the death of Herod? **To Nazareth in Galilee.**
5. What does the Golden Text say? **"He delivered,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

"The Young Child."

I. A CHILD OF PROVIDENCE.
Take the young child....flee. v. 13.
"He shall give his angels charge." Psa. 91. 11.
"Touch not mine anointed." Psa. 105. 15.

II. A CHILD OF PERSECUTION.
Herod will seek the young child. v. 13.
"The kings of the earth....take counsel." Psa. 2. 2.
"A sign which shall be spoken against." Luke 2. 34.

III. A CHILD OF PROPHECY.
Spoken of the Lord by the prophets. v. 15.
"To him give all the prophets witness." Acts 10. 43.
"Testimony of Jesus....spirit of prophecy." Rev. 19. 10.

IV. A CHILD OF SORROW.
Rachel weeping for her children. v. 18.
"Not to send peace, but a sword." Matt. 10. 34.
"A sword shall pierce....own soul." Luke 2. 35.

V. A CHILD OF LOWLINESS.
He shall be called a Nazarene. v. 23.
"He is despised and rejected." Isa. 53. 3.
"Any good thing....out of Nazareth?" John 1. 46.

THOUGHTS FOR YOUNG PEOPLE

The Plans of God.

1. There are times when God's plans depend upon one life, and that the life of a child. In such a time God will take care of that life, no matter who is trying to destroy it. If God needs your life for his work he will keep you in safety.

2. Some men try to thwart God's will, but it is in vain. They fail and perish miserably, while God's plans go on over their grave. Herod died, but the young child lived.

3. All that we have to do is to follow God's leadings, as did Joseph and Mary; to go where God sends, to stay as long as he bids, to do what he lays before us. Then we shall be truly successful.

4. These little children were the first martyrs to the Gospel. They died that the Gospel might live. There are some who can do more for Christ by dying than by living. They lose little, for death is but a small matter in view of eternal interests, and they receive an abundant reward.

5. God chooses for the earthly home of his Son a despised village and a poor family. Men would have chosen differently, but was not God's plan better? And may not poverty be a good education for us also?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

There is a picture representing Christ in Egypt, showing the mother and the babe asleep in the paws of a sphinx at night, while Joseph watches. Describe such a picture to the class as an introduction....Draw the map of Palestine, and show the route to Egypt from Bethlehem, and the return to Nazareth....Show how prophecy was fulfilled in this lesson; and the double sense of Old Testament predictions....The lesson presents the picture of young children who gave up their lives for Christ's sake. Show how sufferers for Christ on earth are rewarded in heaven. ....If a country is worth the sacrifice of many lives, is not the canse of the Gospel worth them also?....We see here Christ in five aspects, which are named in the Analytical and Biblical Outline. This might be taken as a line of teaching for a senior class....Joseph shows 1. Communion with God. 2. Obedience to God. 3. Service of God....Herod shows the spirit and the fate of all who oppose God....A heathen emperor of Rome, at the close of a persecution, erected a pillar inscribed, "In honor of the emperor who extirpated the Christian superstition." The pillar and the emperor are both gone, but the Gospel lives. So Herod died, but the young child lived.

Songs from the Epworth Hymnal.

43. The Lord's my Shepherd.
45. The Lord will provide.
74. The name of our salvation.
87. Holy Spirit, faithful Guide.
139. Fear not.
140. Hide thou me.
141. Lead thou me.
144. The Christian's hiding-place.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The child Jesus was in danger, but God the Father exercised divine care over him. As God saved the Christ-child, so will Christ save the godly child. Every child in the school is exposed to dangers temporal and spiritual. Briefly name some of the dangers arising from bad habits, or temptations, such as intemperance, evil communications, bad books, etc., and close by urging every one to be a child of Christ. The superintendent can erase the words in the heart, and say, "Look at this heart, and let each one truly say what shall be written there. Can I write, 'I am his child'?"

Lesson Word-Pictures.

The hush of the night is around the dwelling-place of Joseph and Mary. It is a humble dwelling. True, some stranger travelers from the East have been here. They treated this lowly home as if the palace of a king. They saluted the babe in the mother's arms as if a prince. They dazzled his eyes with gold and filled the house with the scent of frankincense and myrrh. A star guided them from afar to the feet of their infant King. Nothing, though, has come of all this. Some little time ago the wise men mounted their camels and stole quietly out of the country. Was all this only a dream? The house of Mary and Joseph shows no sign of royalty. It is now night, and yet if this be a prince's abode it is as unguarded, defenseless a home as any in Bethlehem. And this very night the house of Joseph and Mary has been invaded. But what an invasion! What a bright, beautiful presence it is, swathed with light as if a garment of gold! Is this one of the long-expected courtiers of the young prince? Yes, this is a royal attendant. He bends over Joseph. He whispers a warning. He lays a finger of secrecy on the lips of Joseph and steals away. Now flee, Joseph, flee! Soon there is the bustle of preparation for a journey. There is an ass at the door. Its patient back receives Mary and the child. The father grasps his staff. They quickly leave Bethlehem behind them, and their faces are toward the south. Hark! Did Joseph hear footsteps in his rear? Is it one of Herod's cruel soldiers now pursuing Joseph? They came soon, too soon for Bethlehem's peace. "Where are those wise men who came with their stories, upsetting our quiet?" Herod may be asking. "Why didn't they bring me word? Gone to their homes! I will be even with them. I will search out that boy-king of the Jews." O, flee, Bethlehem mothers, with your babes! Flee to the tops of the high rocks! Flee down into the depths of the dark caves! Herod's soldiers are coming! There they are, already, scowling at every home, searching out every nook with sword and spear! What wringing of hands! What wailing of voices! O dark, dark day in Bethlehem! Surely the palace of the king is not here, or it would be respected. No, it is in Egypt. He whom the wise men worshiped is in the land of the Nile. Where then is his house? That lowly dwelling, the king's palace? Yes, and again one of heaven's courtiers enters its doors. Again in the night the light falls like golden drapery about his form. He bends over the sleeping Joseph. "Herod is dead!" he whispers. "Arise! Go hence!" Again in the roads that lead northward is Joseph's ass patiently journeying, while Mary and the child are on its back. Once a great race came out of Egypt, bearing through the sea the world's hope of a Saviour. This is the Saviour himself who now comes up out of Egypt, just a babe in Mary's arms, while Joseph, staff in hand, patiently walks by the side of the ass. The long, long journey does not end until the streets of despised Nazareth are reached.

Primary and Intermediate.

LESSON THOUGHT. God's Leading Hand.

REVIEW. Who was troubled when he heard that Jesus was born? Why? What kind of a man was Herod? Are good people sorry or glad when they hear that Jesus has come? Why did Herod want to know where Jesus was? Who could read his heart? Who told the wise men not to tell Herod where they found Jesus?

The angry king's plan. Tell how Herod watched for the wise men to come and tell him where they found Jesus. There was murder in Herod's heart. He thought no one could see it. Whose eye sees into all hearts? Picture his wrath when he heard that the wise men had gone away without coming to see him! Now, he must make a new plan. He thinks he must get rid of this baby King. Why? He is afraid that he shall lose the crown from his own head! Teach that sin is always looking out for self, and afraid of the coming of Jesus. Tell the wicked plan that he finally made.

God's plan. God knew just what a wicked thought would come into Herod's heart, and so he told Joseph to take the little child and his mother and go into Egypt, where they would be safe. Trace the way on the map to Egypt, and help children to imagine the journey, telling how people traveled in those days. Tell how quickly Joseph obeyed, without stopping to ask questions, or wonder at the strange command. Those who obey God are always safe.

Tell how Herod's wicked plan was carried out. Bethlehem was only a small town, and it is reckoned that there may have been from twenty to thirty little children killed by the king's cruel order. We must not think that God was not taking care of these little ones who were killed. He did not save them from Herod, but he saved them in heaven, and there they live holy and happy lives in a world without sin.

God's hand leads us. Where was the baby King now? Yes, in Egypt. Tell that when Herod died the Lord sent an angel again to Joseph to tell him to go back now to the land of Israel. And so God's hand led them back again. Explain why they did not go to Bethlehem to live, and show how prophecy was fulfilled in many of these events. (Wherever a fulfillment of prophecy is referred to it is well to turn to the Old Testament and read, thus showing how truly the Scriptures are one.) Teach that just as truly as God's hand is seen here, may it be seen in our lives, if we will obey his word, and watch for his leadings. Sing, "He leadeth me."

A. D. 26.] LESSON III. JOHN THE BAPTIST. [July 17.

Matt. 3. 1-12. [*Commit to memory verses* 11, 12.]

1 In those days came John the Baptist, preaching in the wilderness of Ju-de'a,

2 And saying, Repent ye, for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet E-sa'ias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Je-ru'sa-lem, and all Ju-de'a, and all the region round about Jor'dan,

6 And were baptized of him in Jor'dan, confessing their sins.

7 But when he saw many of the Phar'i-sees and Sad'du-cees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance;

9 And think not to say within yourselves, We have A'bra-ham to *our* father: for I say unto you, that God is able of these stones to raise up children unto A'bra-ham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

General Statement.

Nearly thirty years have passed by since the carpenter and his wife appeared among their towns-people of Nazareth, bringing with them their wondrous babe. The child has blossomed into a youth, and the youth has grown up into manhood. Joseph is dead, and the son toils at his trade as a carpenter, supporting his mother and his younger brothers and sisters. The memory of the strange events of his infancy, and of the one recorded incident of his youth, has faded out of every mind save his mother's; and to his brothers and the villagers he is known only as a humble, godly citizen. Meantime, great changes have taken place in Palestine. The house of Herod no longer sits on the throne of Judea, and the Roman eagles wave over Jerusalem. Suddenly the silence of prophecy, which has lasted for four centuries, is broken by a voice in the wilderness. A rough, weird form leaps up by the Jordan, and a call rings through the land, arousing from their lethargy scribe and Pharisee, priest and people, and bidding them prepare for the approaching Messiah. The cities are emptied of their population, and the deserts are thronged by the listening multitudes. They hear a message which is at once old, but new; old because imbedded in the ancient revelation; new because long unnoticed and now called to light. It summons men from sin to righteousness, from formalism to reality. It bids the self-satisfied religionist awake to the consciousness of his guilt, and confess that he is a sinner before God. By a confession of sin and a turning to God the nation is prepared for the coming of its King.

Explanatory and Practical Notes.

Verse 1. In those days. While Jesus was still living at Nazareth, but more than twenty-five years after the events of the last lesson. **John the Baptist.** The son of an aged priest, named Zachariah (Luke 1), who lived in the mountains of Judah, not far from Hebron. His mother Elizabeth was cousin to Mary the mother of Jesus; but it is probable that Jesus and John were not acquainted in their youth. John 1. 31. While Jesus was growing up among the hills of Galilee, John, six months older, was being trained in the deserts on the south of Judah. He came as the forerunner of Jesus, and preached for nearly two years, of which the second was contemporaneous with the first year of Christ's ministry. He was imprisoned by Herod Antipas in the castle of Machærus, east of the Dead Sea, and after a year of inprisonment was put to death. **Preaching.** Proclaiming the coming of the long-expected Messiah, rather than giving religious instruction. He was an exhorter rather than a teacher, since he presented practical duties and not doctrinal views. **The wilderness of Judea.** The wild tract between the Jordan, the Dead Sea, and Jerusalem, never thickly populated. John's ministry was not confined to one place, but was generally in the valley of the Jordan, whither the people flocked from all Palestine to hear him.

2. Repent ye. The ordinary definition of repentance is "sorrow for sin;" but that is not a complete, scarcely a correct, view. It means, rather, "change of purpose." The man who weeps over his sins, but does not forsake them, does not repent; while the one who forsakes them without weeping does repent. But the forsaking must be from the heart, with a love of the right, in order to constitute repentance. **The kingdom of heaven.** An expression peculiar to Matthew, and meaning that condition, both in the individual and in society, in which God reigns in the person of his Son. In the expectation of the Jews it was an outward, organized kingdom; as revealed by Christ it is an invisible empire over the hearts of men. (1) *Whoever obeys Christ from the heart is a citizen of his kingdom.*

3. This is he. This was John's proclamation concerning himself, declaring that he was the voice predicted by the prophet. He expressly disclaimed being the Messiah or Redeemer, but asserted that he was his messenger. **The prophet Esaias.** The prophet Isaiah. The prophecy is in Isa. 40. 3, 4. **The voice.** John came as a voice or a cry, to direct attention to Him who was the living Word. **Prepare ye the way.** Before the approach of kings in Oriental lands men are sent to smooth and straighten the rough and crooked roads, which are generally mere bridle-paths among the hills. The road from Joppa to Jerusalem is the only *built* road in all Palestine. **Of the Lord.** John's preparation for Christ consisted in awakening the people to the nearness of his coming, in showing them that reformation of character and not formal sacrifice was the need of the hour, in arousing their desire for a more spiritual service of God, and in pointing out the Saviour when he came. (2) *Every one who points a soul to Christ may be a John the Baptist.*

4. Camel's hair. Not the skin with the hair on, but a coarse mantle woven of the hair shed by the camel, such as was generally worn by prophets. Zech. 13. 4. Trapp says quaintly, "God's worthies are like his ark: without, covered by goat's hair; within, all pure gold." **Leathern girdle.** The girdle is an important article of Oriental dress, as it holds the flowing robes together. Among the rich it is made of the richest silk and ornamented with jewels and gold thread. The poorer classes use a belt of common leather. **Locusts.** These are still eaten by the poor in the East, and sold in the markets, preserved in salt. **Wild honey.** Honey made by wild bees, and found in rock crevices and hollow trees. John the Baptist lived in this austere way as a protest against the luxury of the age, as fitted to the prophetic life, and as giving him freedom from worldly care, so that he might devote himself wholly to his work. He did not, however, enforce it upon others, and Christians or preachers are not required to follow his example, except in its principle of simplicity of life. (3) *Get the heart right, and the dress will be a matter of small consequence.*

5. Then went out to him. The expectation of Messiah's speedy coming, the news that after four centuries of silence the voice of a prophet was again heard, the peculiar appearance of John, his direct appeals, and the earnestness of his message, all contributed to awaken the widest and deepest interest in him. **Jerusalem.** The population of the capital, which was twenty miles from the place where John preached. **All Judea.** The people from all the southern province of Palestine. **Region round about Jordan.** Perhaps the provinces which touched upon the Jordan, Galilee, Samaria, and Perea. Not every individual is meant, but the mass of the people. John's ministry awakened all classes of people, in all parts of the land.

6. Were baptized. Baptism was no new rite to the Jews. It had been performed upon all Gentiles who became Jews, as a token of putting away the sins of heathenism. But now it was applied to Jews, as if they too needed purification from past guilt, and was a premonition of the great truth to be afterward revealed, that Jews and Gentiles were to be saved in the same way. **In Jordan.** Much has been written upon the unimportant question as to how the baptism was administered. A very old picture in the catacombs at Rome represents the person standing waist-deep in a river, while the minister pours water on his head. Whether the candidate was submerged, or whether the water was placed upon him, is unknown, and is of no consequence. **Confessing their sins.** Probably a general confession of past sins, before all the people, was the pre-requisite of baptism. (4) *One must acknowledge himself a sinner before he can become a saint.* (5) *As men bear the yoke of Satan before the world, so must they renounce it publicly.*

7. Pharisees. A class or party among the Jews, whose name means "separated." Originally they were conscientious men who sought for a thorough fulfillment of the law of Moses, and a separation from the Gentiles. In the time of Christ they had degenerated to mere ceremonialists, not seeking to obey the law in its spirit, but to observe numberless minute rules which they had added to it. **Sadducees.** The opposite of the Pharisees; substituting culture for religion, disbelieving in the hereafter, and doubting the inspiration of Scripture. In earlier days they had been pure in life and noble in their aims, but in the New Testament epoch they were the political leaders of the people, and followed a loose code of morals. **Come to his baptism.** They came, either following with the multitude for the sake of public opinion, or moved upon the surface of their emotions, without deep conviction. **Generation of vipers.** Rev. Ver.,

"offspring of vipers." The prophet boldly charges both sects with poisoning the life-blood of the nation. (6) *The formalist and the free-thinker are both sowing poison in the hearts of men.* **Wrath to come.** Both that which was soon to descend in the destruction of the nation, and that awaiting sinners in eternity. (7) *The messenger of God has a warning to give, no less than a welcome.*

8, 9. Therefore. "If you are in earnest," is the import of this word. **Fruits meet for repentance.** The conduct which will show that the repentance is real. As repentance is a change of purpose, its fruit is the reformation of life. **We have Abraham.** The Jewish idea was that they would be saved because descendants of Abraham. Says the Talmud, "A single Israelite is worth more before God than all the people who have been or shall be." **Of these stones.** Referring not merely to the pebbles on the shore, but in a spiritual sense to the Gentiles, stone-dead in sins, but destined to receive the privileges of the Gospel.

10. The ax is laid. Laid down upon the ground, ready for use as soon as the fate of the tree shall be decided. **Fruit.** Not the leaves, or blossoms, are God's demand, but fruit, in righteous conduct. (8) *Deeds, not words, are the test of character.* **Cast into the fire.** National destruction, the result of national sin; personal condemnation for individual guilt, here and hereafter.

11. Baptize....unto repentance. That is, with the promise of repentance. **He that cometh.** Jesus Christ, for whom John prepared the way. **Mightier than I.** "I call to repentance, he remits sin; I preach the kingdom of heaven, he bestows it; I baptize with water, he with the Spirit."—*Wordsworth.* **Whose shoes.** The sandals, covering the soles of the feet and fastened by thongs. These were removed by a servant when the house was entered. **The Holy Ghost.** The peculiar endowment of the Gospel is the baptism of the Holy Ghost, a divine enlightenment and influence. **With fire.** The tongues of fire on the day of Pentecost. Acts 2. 1-4.

12. Fan. The winnowing shovel, with which the grain was thrown in the air against the wind, in order to separate it from the chaff. **Wheat.** The pure, precious, and believing portion of the people. **Chaff.** All who will not become fit for the Lord's kingdom. **Unquenchable fire.** He who brings the refiner's fire to his church kindles the consuming fire for his enemies.

HOME READINGS.

M. Jesus and John the Baptist. Matt. 3. 1-12.
Tu. The Baptist foretold. Mal. 4. 1-6.
W. The Baptist announced. Luke 1. 5-23.
Th. The Baptist named. Luke 1. 59-80.
F. The Baptist's preaching. Luke 3. 1-18.
S. The Baptist's testimony. John 1. 15-36.
S. The Baptist's death. Matt. 14. 1-12.

GOLDEN TEXT.

Bring forth therefore fruits meet for repentance. Matt. 3. 8.

LESSON HYMN. S. M.

Hymnal, No. 361.

Now is the accepted time,
Now is the day of grace;
Now, sinners, come without delay,
And seek the Saviour's face.

Now is the accepted time,
The Saviour calls to-day;
To-morrow it may be too late—
Then why should you delay?

Now is the accepted time,
The Gospel bids you come;
And every promise in his word
Declares there yet is room.

TIME.—26 A. D. Just before the opening of Christ's public life.

PLACE.—Beyond Jordan, at the fords. He seems to have preached to all the vicinity of Jordan, moving slowly northward.

RULERS.—Tiberius is the reigning Cæsar now; Pontius Pilate rules Judea; Herod Antipas in Galilee.

DOCTRINAL SUGGESTION.—Repentance.

QUESTIONS FOR SENIOR STUDENTS.

1. The Man.

Who was the man who is introduced by this lesson?
Why is he introduced?
Where had his life been passed previous to this preaching? Luke 1. 80.
From what order of society had he sprung?
What relation was he to Jesus?
Did John know Jesus personally?
What position did Jesus assign to him among men?
What was his end?

2. His Ministry.

To what classes did John preach?
How was his preaching received?
Why were men so ready to be baptized by him?
What was the subject of his preaching?
What was the effect of his preaching?
What was the character of his preaching?
How was his preaching a preparation for the Lord's coming?
What has been in almost every age the reception given to the preaching of the stern reformer?

Practical Teachings.

The one thing needful in John's time to prepare for Christ's coming was repentance. Times have not changed at all.

John believed in the Ten Commandments. He did not think them relics of a long past age.

He preached: Do no violence; accuse none falsely, be content with your wages, that is, "covet not;" exact no more than that which is appointed, that is, "do not steal."

He believed in fruit-bearing as a sign of repentance.

He did not believe in universal salvation. There was wheat and chaff.

Hints for Home Study.

1. Find twenty different things asserted in this lesson about John the Baptist.
2. Compare John's personal appearance with that of Elijah.
3. Find five elements of character shown by him.
4. Write down all the different things that John said at any time in his life that are recorded.
5. Does any of them furnish evidence that even he doubted concerning Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Man.

What strange preacher suddenly appeared in Judea?
Where did he begin his work?
What was his message?
What prediction foretold his coming?
What was his personal appearance?
What was his customary food?
Who were his parents? Luke 1. 5.
Who foretold his birth? Luke 1. 11-19.
What was to be his character and mission? Luke 1. 15-17.

2. His Ministry.

Who composed John's audience?
For what purpose did these seek John?
What unexpected visitors did John see?
What pungent question did he ask them?
What demand did he make on them?
How did he rebuke their pride of ancestry?
What prophecy of judgment did he utter?
What two baptisms did he contrast?
What separation would his successor surely make?
What prophet predicted the ministry of John? Mal. 4. 5. 6.
What did Jesus say about this messenger? Luke 7. 28.

Teachings of the Lesson.

Where in this lesson are we taught—
1. The duty of repentance?
2. The certainty of future punishment?
3. The need of the work of the Holy Ghost?

Hints for Home Study.

Trace the resemblance and contrast between Elijah and John the Baptist.

Find out what relation Jesus sustained to John.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came before Jesus to prepare the way for him? **John the Baptist.**

Was he rich and powerful? **No; he wore coarse clothes and ate plain food.**

Who came to hear him preach? **Great crowds of people.**

What did he tell them? **"The kingdom of heaven is at hand."**

What did this mean? **That Christ was coming to reign over the hearts of the people.**

How must they prepare for his coming? **By repenting of their sins.**

Why must they repent? **Because they could not receive Jesus and love their sins.**

Who believed John's words? **Many of the people.**

Whom did John baptize in the river Jordan? **All who repented and confessed their sins.**

Of what was this a sign? **That they wanted their hearts washed from sin.**

How did this prepare the way for the Saviour? **When people hate sin they are ready to love the Saviour from sin.**

What would Jesus do that John could not? **Forgive and wash away sin.**

How would he do this? **With the baptism of the Holy Spirit.**

Who came to hear John? **The Pharisees and Sadducees.**

What kind of men were they? **Proud and sinful men.**

What did John tell them? (Repeat the Golden Text.)

How did John speak to them of Jesus? **He said he was not worthy even to untie Jesus's shoes.**

Words with Little People.

Jesus has come to you? Did he find the way made ready for him?

To make ready for Jesus is to repent and turn away from your sins.

To repent is to feel sorry for sin, and not for the punishment of sin.

"Prepare ye the way of the Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. What prophet appeared in the wilderness? **John the Baptist.**

2. What did he proclaim as near at hand? **The kingdom of heaven.**

3. What was his message to the people? **"Prepare ye the way of the Lord."**

4. What was his command, as given in the Golden Text? **"Bring forth,"** etc.

5. What ordinance did he establish? **Baptism.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Preacher in the Wilderness.

I. A Self-Denying Preacher.

Camel's hair....leathern girdle....locusts. v. 4.

"Provide neither gold....neither two coats." Matt. 10. 9, 10.

"Lacked ye any thing?" Luke 22. 35.

II. A Popular Preacher.

Then went out....all Judea. v. 5.

"Their sound went into all the earth." Rom. 10. 18.

"A burning and a shining light." John 5. 35.

III. A Fearless Preacher.

O generation of vipers. v. 7.

"Woe unto you, scribes and Pharisees." Matt. 23. 14.

"*Ye* serpents, *ye* generation of vipers." Matt. 23. 33.

IV. A Practical Preacher.

Bring forth....fruits meet for repentance. v. 8.

"Godly sorrow worketh repentance to salvation." 2 Cor. 7. 10, 11.

"Let the wicked forsake his way." Isa. 55. 7.

V. A Faithful Preacher.

Not....good fruit....cast into the fire. v. 10.

"Cut it down; why cumbereth it the ground?" v. 10.

"Abide not in me....cast forth." John. 15. 6.

VI. A Preacher of Christ.

He that cometh after me. v. 11.

"Behold the Lamb of God." John 1. 29.

"We preach Christ crucified." 1 Cor. 1. 23.

VII. A Humble Preacher.

Whose shoes I am not worthy to bear. v. 11.

"I am not the Christ." John 1. 20.

"He must increase, but I *must* decrease." John 3. 30.

THOUGHTS FOR YOUNG PEOPLE.

A True Revival.

1. This revival came at a time of need in the church and in the world. The church was formal, the people were serving God with their lips, while in heart they were far from him, when this revival came. Is there no need of a revival now?

2. This revival began with one earnest, self-denying, wholly consecrated man, whose soul was filled with a great purpose, and who lived for that purpose. So has it been with every great revival, from the days of Samuel to those of Luther and of Wesley. v. 1.

3. This revival was wrought through a faithful and fearless preacher. When souls are saved it is always through human instrumentality; and the man of God, endowed with the Spirit of God, and delivering the message of God, is the divinely chosen instrument.

4. This revival was wrought through plain, practical, scriptural preaching. It emphasized God's word; it presented practical duty, it warned of sin and of sin's penalty; it exhorted men to repentance. That is ever the preaching which brings about a revival.

5. It was a revival which pointed men to Christ. Christ was in the foreground of John's ministry, and his sole aim was to lead men to accept Christ as their Saviour.

6. It was a revival which led to great results. Men confessed their sins; turned from sin; sought God; were truly converted. Such are the results of all true revivals.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Describe the wilderness of Judea, and locate it on the map....Give a word-picture of the appearance and ministry of John the Baptist....The early life and training of John....Wherein he resembled and represented Elijah....The burden of John's preaching....Explain *repentance; kingdom of heaven; wrath to come; baptize with the Holy Ghost*....How John prepared the way for Christ....See in the Analytical and Biblical Outline the traits of John as a preacher....See in the Thoughts for Young People the elements of a true revival. ..John's preaching has been likened to the headlight on a locomotive, which looms up suddenly, lights only in a straight line, but lights up clearly, and gives warning of approaching opportunity and approaching danger.

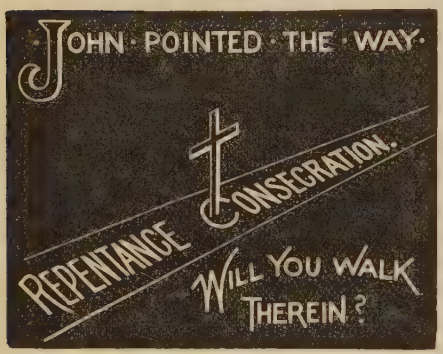
References. FREEMAN. Ver. 3: Preparing the way of the king, 513. Ver. 4: The girdle, 314; rough garments, 632; locust-food, 632. Ver. 11: Carrying sandals, 633. Ver. 12: Winnowing grain, 634.

Songs from the Epworth Hymnal.

105. Weary of earth, and laden.
107. Hasten, sinner, to be wise.
108. Jesus is calling.
109. Depth of mercy.
113. God calling yet.
114. Now is the accepted time.
116. Just as I am, O Lord.
224. Battling for the Lord.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The blackboard shows a path which at the beginning is marked "Repentance." About midway is a cross, and commencing at the cross is consecration. The superintendent in his review will point this out, and explain that this was the way that John the Baptist pointed out. First repent, and the path leads straight to the cross. That is right where true repentance leads, and there is where forgiveness is found; then if the seeker be in earnest he will consecrate his life to Christ, and bring forth fruit worthy of repentance.

APPLICATION. Will you walk therein? You must be either fruit-bearing or worthless; cumberers of the ground, in danger of the wrath of God.

Primary and Intermediate.

LESSON THOUGHT. *Making ready for Jesus.*

Print in large letters, "Who was Jesus?" "Who was John the Baptist?" Tell how they were related, and the work that was given each to do. Jesus was a King, coming to set up his kingdom in the hearts of people. But no one wants Jesus in his heart until he has learned that Satan is already there, and there must be a strong One to turn him out. Now show that John's work was to help people to see that Satan (sin) was blocking up the way so that Jesus could not get in, and to show how they could put the sin away.

The messenger. Tell the old custom of sending a messenger ahead when a king was traveling, to see that the roads were all ready to travel upon, and to tell the people of his approach. Jesus was about thirty years old when John began to preach, and John was a little older. Describe his appearance and manner of life. Tell that he had lived in a wilderness, preparing for this work. When he came, he began at once to tell people how full of sin their hearts were.

The message. "Repent." This is what John told the people to do. To repent is to hate sin and turn away from it. Then he said, "Be baptized." Why? Not to make their hearts clean, but as a sign that One was coming who could take away sin. That One was Jesus. John said that One was coming who would baptize them with the Holy Ghost. Tell about the crowds which came to hear John; many listened to what he said, and were baptized. There is sin in every heart which has not taken Jesus for its King.

Good fruits. Many Pharisees and Sadducees came to hear John. They were proud, and thought themselves very good. John told them to repent, though they were the great men in the Church. Then John told them how to show that their repentance was genuine—by bringing forth the good fruits of right words and deeds in their lives. Read from Gal. 5. 22, 23, what the fruits of the Spirit are. Talk about people who say they love God, but who speak unkind words and do wrong deeds. Speak of children who sing sweetly, and say they love Jesus, but who are selfish, petulant, unloving. Teach that Jesus cannot come to live in a heart when so many rough things are in the way. Who will hear John to-day saying, "Repent," and begin right away to stop sinning, and bring forth "good fruits," by doing right?

Lesson Word-Pictures.

"Ho!" cries Nabal, the Pharisee. He has been busy testing the effect of a new, conspicuous phylactery, and now addresses his neighbor Ananias, the Sadducee. Ananias has come with a freshly written scroll, to prove to Nabal that there is no resurrection from the dead.

"Ho! Ananias, what means the noise in the street?"

"Noise, Nabal? Only a preacher from the wilderness, one of those fanatics, unnecessarily troubling people." "What is his name?" "John the Baptist, I think. He gets every body down to the Jordan quickly as he can." "Let us have a look at him." They hurry into the village street. There is the Baptist, but not so easy to be seen, for the dense crowd hides his form. How strange and uncouth is his clothing, raiment of camel's hair, and a leathern girdle about his loins. If you see him at meal-time, you will notice that he has only wilderness fare—dried locusts and wild honey. With what fierce energy he preaches! How he cries, "Repent ye!" Nabal and Ananias silently stand and curiously, sneeringly listen. The people, though, conscience-smitten, bow and listen with respect. The preacher has turned now.

"To the Jordan!" people are saying, and away they go, flocking after the bold reformer, leaving Nabal and Ananias alone in the busy street. "Where is he going?" asks Nabal, feeling with his hand to see if his phylactery is in place, while Ananias clutches his roll of parchment wherein he claims that he has proved that there is no resurrection. He would like to show that strip of argument to John the Baptist. He says to Nabal, "I heard somebody say that the preacher was going to the Jordan to baptize the crowd." "Let us go!" replies Nabal. "We will follow, and let us hurry to the Jordan in advance of the crowd and get as near a view as possible of the wonderful baptism." There is the Jordan. Rushing out of its hiding-place in the north, fed by the snows of Hermon, it softly glides into Galilee, and then glides out again. It gathers up the waters descending from Bashan and Gilead, flows past

Succoth, and takes into its arms and stills the restless Jabbok. Here it is, spread out before us, shining in the sun, its banks fringed with tree and shrub, the oleander and the willow, marshy sedge or turf of green. And there is the head of the great crowd coming to baptism! It pours down through that break in the thicket, and parts to let John reach the baptismal waters. How still the hour! How impressive the scene! Over all are the blue heavens like a veil let fall from east to west, and hiding the great Shekinah. The people now eagerly press up to John. He welcomes and baptizes each penitent. But are Nabal and Ananias coming? Yes. Nabal has whispered. "Let us go to him. Are not we Abraham's children? Better go through this form." "Yes," replies Ananias, "Abraham is our father." "I hope he will see my phylactery," thinks one.

"I wish he could read my scroll," thinks the other.

But what says John? He has seen and divined more than Nabal and Ananias imagined. How like a torrent are the words rebuking their insincerity? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance!"

A. D. 26.] **LESSON IV. THE BAPTISM OF JESUS.** **[July 24.**

Matt. 3. 13-17.

[*Commit to memory verses* 13-17.]

13 Then cometh Je'sus from Gal'ilee to Jor'dan unto John to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Je'sus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Je'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

General Statement.

For one year the preaching of John the Baptist rang through the land of Palestine. From every province, and from every village, the people thronged to listen to him, to receive his teachings, to be baptized by his hand. Their minds were turned from the earthly to the spiritual, and from the puerile, formal religion of the scribes to a practical conception of godliness. They learned that righteousness meant doing right, not mere sacrifices and tithe-payings. They were awakened, too, to the knowledge that the long-predicted Messiah of Israel was soon to appear, and were placed in an attitude of expectancy for his coming. At last the hour arrived upon the clock of earth's history, and with the hour stood forth the Man. A carpenter of Nazareth laid aside his tools, and walked down the Jordan valley to Bethabara. He watched the multitudes receiving baptism, and when they had gone up from the waters he came forward. The prophet-preacher cast one glance upon the unassuming stranger, and under the Spirit's influence saw that here was a Being far above himself; one to whom he could impart nothing, but from whom he could learn all things; one who being holy needed no repentance, and possessing God's Spirit could bestow it in abundance. John shrank from baptizing this Man, whom he felt to be his own Messiah and the Lamb of God. But Jesus reassured him with the declaration that it was their duty and God's will; John's duty to baptize, his own to receive the baptism. The Saviour bowed to receive the baptismal token, and as he rose up praying a new wonder was revealed. The sky above seemed to part; a dove was seen to descend, and a voice from heaven declared that he who stood there was none other than the Son of God, well pleasing in his Father's sight. Thus for the first time was the Trinity of the Godhead revealed—the Father from the bending heavens, the Son standing upon the earth, the Holy Spirit hovering in the air.

Explanatory and Practical Notes.

Verse 13. Then. The life of John after the opening of his ministry was a few months short of three years. There was a year of popularity, at the close of which the event of this lesson took place; a year of obscurity, as John sank out of notice and Jesus arose to prominence; and from six to nine months of imprisonment, ending in his martyrdom. **Cometh Jesus.** He was now thirty years old, a carpenter at Nazareth, and not regarded as possessing remarkable gifts; for if he had been considered a prophet, his towns-people would not have been so astonished at his mighty works and words soon afterward. **From Galilee.** The northern province of Palestine, west of the lake of Gennesaret, or Sea of Galilee. Earlier it had been the abode of Gentiles, but in Christ's time was occupied by Jews. **To Jordan.** The place of the baptism has been generally supposed to be Bethabara, a ford of the Jordan, near Jericho, and that by which the Israelites entered the land. It is between seventy and eighty miles from Nazareth. But some recent authorities locate it at the ford *Abarah*, a little south of the Sea of Galilee. This would seem to agree with John 1. 28, 43, and 2. 1, which intimates that the place of the baptism was a day's journey from Cana. **To be baptized.** Being without sin, how could Jesus receive a baptism which betokened repentance? Simply because he stood as the representative man, took upon himself our sins, and stood with us, as a sinner in station, though not in deed. But more especially his baptism, with its accompanying manifestations, was his formal induction into his office as Messiah or Redeemer. (1) *We need a Saviour who accepts our place, that he may lead us out of it.*

14. But John forbade him. "The Greek verb denotes a strenuous opposition; it implies the active and earnest preventing with the gesture, or hand, or voice."—*Alford.* **I have need.** When brought face to face with the infinite purity of Jesus, as John saw it with the eyes of a seer and a prophet, he felt his own sinfulness and need of higher cleansing. (2) *The best of men feels that he is a sinner when brought to the infinite, divine standard.* (3) *What then shall any man do when called to stand in the judgment before God?* **To be baptized of thee.** Whether John had ever seen Jesus before is not certain. He may have known of him, without knowing him. But when he beheld him coming to his baptism the inner prophetic light revealed to John that here was one far above himself, one who could give that which he and the best men of his age were seeking, that higher baptism of which he had preached to others. (4) *The preacher who is most deeply conscious of his own spiritual needs is best qualified to aid others.*

15. Jesus answering. In the answer of Jesus we see, what was ever manifested, a calm consciousness of his personality and his authority, and a readiness to meet every emergency. **Suffer it to be so now.** As if he had said, "I know that I am the superior in nature; I know that I can bestow the higher baptism; but for the present permit and perform the act." **Thus it becometh us.** Both Jesus and John are embraced in the word *us:* John in his office, and Jesus in his. **To fulfill all righteousness.** *Righteousness* is whatever God has commanded, for God commands only what is right and necessary. It was necessary for John to

perform the rite, even though he did not previously understand it as he understood it a few moments afterward, when the divine attestation was given. And it was necessary for Jesus to receive it, as it was the visible sign of citizenship in the kingdom of heaven, wherein Jesus was to be at once subject, obedient to his Father's will, and King as his Father's representative. **Then he suffered him.** More than once in his ministry Jesus pointed to the testimony of John to his messiahship, given at his baptism, as an evidence of his authority. This fact was of itself sufficient to prove that the baptism was an important and essential event in his life.

16. When he was baptized. We do not consider the form of baptism, whether by dipping, pouring, or sprinkling, to be worthy of the discussion that has arisen concerning it. The earliest pictures of it, in the catacombs of Rome, represent Jesus as standing waist-deep in the water, and John pouring water upon his head. **Went up.** Luke adds, "and praying." Luke 3. 21. **Out of the water.** Rev. Ver., "from the water," that is, up from the river's brink. **The heavens were opened.** There was, apparently, a parting of the sky over the head of Jesus, as if opening a communication between heaven and earth in the person of the Saviour. (5) *So to the believer the heaven is open and the Spirit descends.* **He saw.** The vision was seen by Jesus and also by John. John 1. 30–34. It was an event of the spiritual world, and apprehended only by those whose eyes were opened to spiritual realities. Others may have been present, but only Jesus and John saw. So was it at the translation of Elijah, and so was it when, afterward, a voice from heaven spoke to Jesus. John 12. 28, 29. **The Spirit of God descending like a dove.** These words are to be literally understood. There was a visible appearance of a dove descending from heaven, and lighting upon Jesus; and under this form the Holy Spirit was manifested. At this moment came the full endowment of Jesus as the God-man, and the Redeemer of the world, and with it, perhaps, a more complete revelation to himself than ever before of his own nature, power, and work. (6) *The Spirit came upon Jesus that through him he might also descend upon us.* (7) *For all work for God we need the baptism of the Holy Ghost.*

17. A voice from heaven. Three times during the Saviour's life we read of a voice from heaven: on this, the opening day of his ministry; at the transfiguration on Mount Hermon; and on the last day of his public teaching in the temple. If once we believe that Jesus came from heaven, a voice from heaven is not improbable. **This is my beloved Son.** Here is the divine attestation to Jesus as the Christ, and as the God-man. (8) *We, too, through him, may be adopted as sons of God.* **In whom I am well pleased.** The translation is scarcely as strong as the original. "I delight" would be a better expression of the infinite complacency with which the Father regards the Son. (9) *Every worker in the Gospel should seek, and may obtain, the approval of God.*

HOME READINGS.

M. The baptism of Jesus. Matt. 3, 13-17.
Tu. The anointing of Saul. 1 Sam. 10. 1–13.
W. The baptism of sorrow. Mark 10. 32–45.
Th. The purified world. Gen. 8. 1–14.
F. The clean heart. Psa. 51.
S. The purified disciple. John 13. 3–17.
S. The baptized Gentile. Acts 8. 26–40.

GOLDEN TEXT.

This is my beloved Son, in whom I am well pleased. Matt. 3. 17.

LESSON HYMN.

Hymnal, No. 77.

Beautiful Saviour,
King of creation,
Son of God and Son of man!
Truly I'd love thee,
Truly I'd serve thee,
Light of my soul, my Joy, my Crown.

Beautiful Saviour,
Lord of the nations,
Son of God and Son of man!
Glory and honor,
Praise, adoration,
Now and for evermore be thine.

TIME.—26 A. D.

PLACE.—The Jordan, where John was baptized.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Christ our Pattern.

QUESTIONS FOR SENIOR STUDENTS.

1. The Baptism.

What closes the record of the baptism of John at the Jordan?

Was this a chance occurrence, or part of a settled plan?

Give a reason for your answer.

Was there any saving power in this service of baptism?

What was the reason of Jesus for being publicly baptized?

Had he done any thing yet in his own work of preaching salvation?

What is the nature of baptism as a sacrament in the Church?

When a man is publicly baptized what does he thus say?

What did Jesus say he was prepared to do, and show by this act that he was prepared?

2. The Voice.

What remarkable occurrence closed this scene?

Whose voice does the Church believe this to have been?

What were its words?

To what did the voice bear testimony?

For what purpose was this voice given?

Is there evidence that John the Baptist either heard the voice or saw the appearance of the Spirit? John 1. 31, 36.

What is the one rule by which men may surely please God?

Practical Teachings.

Galilee was a long distance from Bethabara. I fear some nowadays would find it too far to go on foot for such a service. But Jesus traveled it. Learn how faithful, earnest, willing, anxious, and tireless Jesus was in fulfilling all righteousness.

The question John asked we might each well ask, "Comest thou to me?" He is constantly coming to us: not to be helped to his duty by us, but to help us do our duty.

Hints for Home Study.

1. Here are only five verses. The first thing that every student and teacher ought to do is to commit them to memory.

2. Find the instances during Christ's life when he had wonderful manifestations from the unseen world.

3. Read the story of the baptism as given by John in his Gospel.

4. Baptism was a sign of repentance. Did Jesus repent?

5. Write out your own idea about the baptism of Jesus. Why it took place? What it meant? How it fulfilled all righteousness?

6. If you do not understand the whole story, prepare two questions about it to ask in your class on Sunday.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Baptism.

What unexpected applicant for baptism came to John?

What journey had Jesus taken?

What shows John's surprise?

How did Jesus remove John's scruples?

As Jesus came up from his baptism, what opened to him?

What wonderful vision had John?

What did he subsequently say of this vision? John 1. 33, 34.

Where had John seen Jesus before this time?

2. The Voice.

Whence did John hear a voice?

What did it say to him?

From whom did the voice proceed?

On what other occasion was similar testimony heard? Luke 9. 35.

When again did the Father testify to his Son? John 12. 28.

Teachings of the Lesson.

Where in this lesson are we shown—

1. An example of humility?

8. An example of obedience to law?
3. That Jesus is the Son of God?

Hints for Home Study.

What law of righteousness was fulfilled in the baptism of Jesus?

How many and what witnesses bore testimony at the baptism to the divinity of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to John when he was baptizing in the river Jordan? **Jesus.**

From where did Jesus come? **From his home in Galilee.**

For what did Jesus come? **To be baptized.**

What did John say to Jesus? **"I have need to be baptized of thee."**

Why did John need to be baptized of Jesus? **Because there was sin in his heart.**

Why did he hesitate to baptize Jesus? **He knew he was the son of God, holy and sinless.**

What did Jesus say to John? **"Suffer it to be so now."**

Why did Jesus wish to be baptized? **That he might obey all the law of God.**

What took place immediately after Jesus was baptized? **The heavens were opened.**

What did John see? **The Spirit of God coming down and resting upon Jesus's head.**

In what form did the Spirit come? **In the form of a dove.**

What did Jesus hear? **God's voice.**

What did the voice say? (Repeat the Golden Text.)

How old was Jesus when he was baptized of John? **About thirty years old.**

Words with Little People.

God was pleased with Jesus because he was obedient to his will.

God will be pleased with you if you are obedient to his will.

Obedience to God will give you more love and joy and faith than any thing else in the world.

"Blessed are they that do his commandments."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to John the Baptist to be baptized? **Jesus.**

2. What took place at the baptism of Jesus? **The heavens were opened.**

3. What was seen coming upon Jesus? **The Spirit, like a dove.**

4. What voice was heard speaking? **The voice of God.**

5. What did God say, as given in the Golden Text? **"This is,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Saviour as Revealed in his Baptism.

I. A HUMBLE SAVIOUR.

Then cometh Jesus....to be baptized. v. 13.

"I am meek and lowly in heart." Matt. 11. 29.

"Let this mind be in you." Phil. 2. 5–7.

II. A HOLY SAVIOUR.

I have need to be baptized of thee. v. 14.

"Holy, harmless, undefiled, separate." Heb. 7. 26, 27.

"That holy thing....the Son of God." Luke 1. 35.

III. AN OBEDIENT SAVIOUR.

Thus it becometh us. v. 15.

"He will magnify the law." Isa. 42. 21.

"By the obedience of one....righteous." Rom. 5. 19.

IV. AN ANOINTED SAVIOUR.

The Spirit of God....upon him. v. 16.

"Anointed....with the Holy Ghost." Acts 10. 38.

"I have put my Spirit upon him." Isa. 42. 1.

V. A DIVINE SAVIOUR.

This is my beloved Son. v. 17.

"His only begotten Son." John 3. 16.

"Jesus is the Christ, the Son of God." John 20. 31.

THOUGHTS FOR YOUNG PEOPLE.

Preparation for Work.

1. Notice that Jesus waited thirty years before beginning his work. He was not in haste to begin it, but prepared himself fully, and, when the hour came, was ready. Let us not feel anxious if our work does not open before us at once. When God needs us he will show us our field.

2. Jesus put himself fully in sympathy with those for whom he expected to work. He went among the people, and was baptized as though he were a penitent. Thus early he began bearing the cross. So let us enter into fellowship with those who need our aid.

3. The baptism of Jesus implied a full consecration to God and his cause. So let us publicly and fully devote ourselves to God's service; for only as we are consecrated can we be successful. A holy work needs holy workers.

4. We may, like our Saviour, do good by our example to others, in acts which we do not need for ourselves. We may not need, for example, to sign a temperance pledge to keep ourselves from intemperance, yet we should do it for the sake of others.

5. For the work of God we need the baptism of the Holy Ghost. This will give us power with men. See how much the apostles accomplished after the Holy Spirit came upon them.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A brief review of John the Baptist's ministry, and of the character of his preaching....What his baptism implied in those who received it....A word-picture of Jesus leaving Nazareth and coming to Bethabara, route of his journey, etc....The meeting of Jesus and John. ....What spirit did John show? Insight, humility, obedience....The spirit shown by Jesus on this occasion....Avoid long discussion on the form of baptism, state the argument on each side briefly, and seek the spiritual teachings of the lesson....What the baptism of Jesus implied, or its purpose in connection with his ministry....Show how Jesus was prepared for his work as Redeemer. 1. By his personality, as both man and God. 2. By his sympathy with men. 3. By his baptism, as an act of consecration. 4. By the baptism of the Holy Ghost....See in the Analytical and Biblical Outline the traits of the Saviour as shown in his baptism....A locomotive may be in perfect order, with boilers filled with water, and yet it will not move a train of cars until fire has been applied to it. So the workman for God needs, in addition to every other preparation, that of the fire of the Holy Spirit.

Songs from the Epworth Hymnal.

37. Father most holy.
68. Majestic sweetness.
70. Thou dear Redeemer.
77. Beautiful Saviour.
81. Saviour, blessed Saviour.
86. Come, Holy Ghost, in love.
125. Rock of Ages.
134. Love divine.

Lesson Word Pictures.

This has been a busy day by the green banks of the Jordan. Many people have gathered. They have come from Jerusalem's crowded streets, from Bethel's sloping hills, from the shores of the great sea itself. What a dense throng! And there stands John in his coat of camel's hair, the worn old leathern girdle about his loins, patiently receiving all who penitently come, and leading them to the waters of baptism. He stands out in the nation's thought as the first, but in his own as the second; the forerunner of the Mighty, the herald and not the King, the voice of preparation, not the Messiah. "But why does he not declare himself?" John may be saying. Where is the King born at Bethlehem? This very day he may be wondering why the Master of the harvest does not come, his winnowing fan in his hand. Has the Lord of the harvest forgotten his threshing-floor? When will he come? As John looks around, you fancy he may be searching out Him whose shoes John is not worthy to bear. And who is it that has broken through the crowd and now stands by the water's edge not far from John? He is with the people, and yet does not seem to be of them. In dress, in station, he is like them. You saw him at a carpenter's bench in Nazareth. As if chance driftwood, caught up by the great, curious tide setting toward that wilderness-preacher, that skin-clad prophet by the Jordan, this man disappeared from Nazareth's streets one day, and you now see him a patient traveler on the long road to the Jordan. He is glad to slake his thirst at Jacob's well, and may be glad to lie down, like Jacob, in Bethel's open fields. He may be tired, and foot-sore, and hungry, like any of the people, as he stands among them. "But still," you say, "he is something besides a man." All through life there has been a strange atmosphere of unlikeness to others accompanying his steps. His mother's heart has been a treasure-box, hiding away for many years the golden testimonials of his superiority to his surroundings. John knows it, also, and as he looks up he sees the strange Man from Nazareth. John understands it. And does this Other come to him to be baptized? Yes. There is a discussion between them. "Baptize *me*," John seems to say; "yes, baptize thou *me!*" No, it cannot be. The strange One from Nazareth has his way, and together they approach the water. Supreme moment there in all those baptismal days! Do you wonder that a deepening hush went all through the ranks of spectators? O waters of Jordan, that parted in the far-away days before the advancing ark, do you know who draws nigh thy careless stream? One whose presence is more sacred than ark, or tabernacle, or holy of holies! If Jordan did not recede and divide, lo, as He came from the water, those parting heavens! Lo, the descending Spirit of God resting upon him! Lo, that voice from above, calling him the beloved Son! The harvest-Lord, the King of the baptizer, the Messiah of Israel, the Redeemer of the world, had come to Jordan's banks that day.

Primary and Intermediate.

LESSON THOUGHT. *Life out of death.*

Introductory. Add the river Jordan to your map. Make word-picture of John on the river bank, with a great crowd about him. He has been preaching. Now he begins to baptize. One comes to be baptized, and John stands waiting. This One is not like any other man. John sees that he is pure and spotless. All others that he had baptized were sinners. Who was this One? Tell that the hour had come when God wanted Jesus to be known as his Son. So Jesus had left his home in Nazareth, and come to the Jordan to be baptized by John.

Jesus keeping the law. Print the word "Light" with yellow crayon. Make rays of light going out from it. Ask what a light is for. Bring out the thought that it is to show the way. Tell that Jesus called himself the Light, because he came to show the way God wants us to go. Print "Law" in faint letters among the rays of light. Teach that Jesus shines upon the law of God to show us how to keep it. This is why Jesus was baptized by John. God's law required that the high priest should be set apart for his work. Thus was Jesus, our great High Priest, set apart for his work by being baptized by John. John did not wish to do it at first, but when Jesus commanded he obeyed. So should we always obey what Jesus commands us,

God honoring Jesus. Tell the story of the open heavens, and the beautiful dove coming down to rest upon Jesus. Tell that this was the Spirit of God. Then a voice was heard, speaking the words of the Golden Text. Turn to Luke 9. 35. Read the story of another time when God spoke out of heaven, calling Jesus his dear Son, and saying, "Hear him." This lesson teaches obedience. Jesus obeyed, and if we love Jesus we must obey too.

Hearing Jesus. Teach that sin is death. Jesus brings life. John baptized people who wanted to leave off sinning. He knew that the water did not wash away sin, but he knew that One was coming who would wash it away. First, turn away from sin, then look to Jesus for life. So life comes out of death. What will those do who really hear God's voice? They will obey. They will watch to learn what Jesus wants them to do. They will try to do all he tells them to do, and when they disobey they will feel very sorry.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The superintendent may use the blackboard design as an application at the close of his review. Every one that is called of God to a great work should see that he is prepared for it by a consecration of himself to God, and by the baptism of the Holy Spirit. Every Christian should have the witness that God is well pleased with him.

DIRECTIONS FOR COLORS. The rays yellow; the letters red and white; the heart white.

A. D. 26.] LESSON V. THE TEMPTATION OF JESUS. [July 31.

Matt. 4. 1-11. [*Commit to memory verses* 1-4.]

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Je'sus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Je'sus unto him, Get thee hence, Sa'tan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

General Statement.

From the shore of the Jordan, the newly baptized and anointed Saviour was urged by an impulse from on high into the wilderness, to spend a season in solitary thought, to meditate upon his mission, to plan his work, to commune with his Father, and to wrestle with the great adversary of souls. To one endowed, as Jesus was endowed, with a deep insight into the spiritual world, and with supernatural powers, a temptation must, come of necessity, and when mastered would make him all the better prepared to succor souls; for only he who has conquered Satan can break Satan's chain over men. So intense was the concentration of Jesus's thought upon his great work, so deep was his communion with the heavenly world, that for forty days the needs of the body were forgotten, and he felt no desire for food. Then came a sudden reaction; the flesh asserted itself in mighty craving, and the Son of man lay starving upon the stones of the desert. Just at that moment came the whisper of the tempter, whether visibly or invisibly, we know not, suggesting that he could supply his bodily needs by his own miraculous power, and, at a word, might turn the stones into bread. But instantly the Saviour responded that these miraculous powers were a trust placed in his hands for the good of men, not for selfish use, and that God who had given him his work would support him in it. The adversary, foiled once, sent another shaft. He proposed that Jesus should show his trust in the Father by leaping from a tower on the temple, and letting the angels support him in mid air. The Saviour refused to tempt God by an act of presumption, and as before held up God's word as his shield before the adversary's attack. Then Satan plied his last arrow. He showed himself as the prince of the world, and offered all its kingdoms to Jesus if he would turn aside from his high purpose and become an earthly ruler. But Satan's proposal was met with scorn. He who had come to die for men chose the cross and not the crown. Satan was overthrown, and fled from the field of battle, while angels drew nigh with food for the victorious Son of man.

Explanatory and Practical Notes.

Verse 1. Then was Jesus. Immediately after his baptism. (1) *Hours of exaltation are apt to be followed by seasons of trial.* **Led up of the Spirit.** The divine power which came upon him at his baptism urged him into retirement for meditation and preparation for his work. **Into the wilderness.** By most writers supposed to be the wild mountain region between Jerusalem and the Dead Sea, which has never been inhabited. Dr. F. W. Upham concludes, however, that it was the desert in which the Israelites wandered. As Adam's temptation turned the garden to a desert, Christ takes up the task outside the gate, and turns the desert into a paradise. (2) *Every soul needs solitude no less than society.* **To be tempted.** This was necessary, 1. As a preparation for his work. 2. As a test of his power. 3. As he was a representative of humanity, which had fallen through temptation, and only through victory over temptation could rise. 4. That he might stand as an example for all tempted souls of the way to overcome their common foe. 5. That he might be enabled to extend sympathy and succor. **Of the devil.** The adversary of souls, whose personal existence is throughout Scripture taken for granted; a spirit malignant, artful, powerful, but not omnipotent. (3) *There is a devil, and it is one of his wiles to make men disbelieve in his existence.*

2. Fasted forty days. So intense was the devotion of his thoughts to the great work, and so deep was his communion with God, that he was upborne above the needs of the body, and probably felt no need of food. Like Moses the founder, and Elijah the reformer, Jesus, both founder and reformer, fasted forty days. **Afterward an hungered.** We are not to forget that Jesus was human, like ourselves, and that as the tides of bodily want flow all the mightier after being kept in check for a time by the Spirit, when the revulsion came, at the end of the forty days, Jesus was starving and at the point to die.

3. The tempter came. Either disguised under some form as an angel of light; or, as Satan comes to us, invisibly, with suggestions to the thought of Jesus. (4) *Satan knows when we are weakest, and then makes his sharpest attacks upon us.* **If thou be the Son of God.** Either insinuating doubt of his divinity, or endeavoring to persuade him to presume upon his rights as a son. **Command that these stones.** It would have been right for Jesus to obtain food; but it would have been wrong in him, endowed with divine gifts for the saving of men, to use them for his own benefit. "The moment he stooped to save himself, that moment he became disqualified to save men."—*Fairbairn.* (5) *How many have fallen through their natural appetites!*

4. It is written. Christ possessed all the inspiration of the Scriptures, and far more, for he was the living Word. He might have answered out of his own knowledge, but he chose to answer Satan in the words of the Old Testament. (6) *Thus there is a foil for every attack in the revealed word.* **Men shall not live.** Christ here meets Satan where we must meet him, upon the level of humanity. **By bread alone.** The common food of the body is not all that man needs. There are higher demands of the spiritual nature. **By every word . . . out of the mouth of God.** The thought is, "God has brought me here, and God will support me here. I leave myself fully in his hands." (7) *Men of the world live by bread and for bread; God's people rest in God's care.*

5. Taketh him up. "By transporting his person so, with the quickness of a thought, that he is not to be conceived as on his way at any intermediate point."—*Whedon.* Other expositors suggest a series of inward thoughts so strong as to appear realities. **The holy city.** So called by Matthew, who wrote as a Jew, and used a term common among the Jews. The modern name of the city is *el Khuds*, "the holy." **Pinnacle.** Either the roof of one of the porches, Herod's or Solomon's, which looked down into the valley at a dizzy height, or the tower in front of the Holy Place, which was one hundred and twenty feet high, standing in the court of the priests.

6. Saith unto him. Jesus had expressed absolute

trust in God; now Satan would urge his trust to presumption and rash confidence. He was bidden to exhibit and to test his faith. **Cast thyself down.** An exploit which would try his faith and dazzle the world. But it would at the same time destroy his spirit of perfect sonship and union with his Father, since God had not commanded it. **For it is written.** "What a marvel is here, to find Satan with a Bible under his arm and a text upon his tongue!"—*Burkitt.* **He shall give.** A free quotation from Psa. 91. 11, 12. (8) *Let us beware when wicked men appeal to Scripture, for they are sure to wrest its meaning.*

7. It is written again. The devil's misuse of Scripture does not shake the Saviour from his footing upon it; but he shows that Scripture is to be compared with Scripture, and its general sense is to be maintained against the special pleading of a single text. (9) *Let us not give up our Bibles because some people misuse them.* (10) *To understand any part of the word aright, we must study the book in its unity.* **Thou shalt not tempt the Lord.** The word "Lord" should be printed in capitals; as this is not a rebuke for tempting Christ, but a warning against "tempting God" by rash and presumptuous conduct. (11) *He who expects God's protection must keep on the path of duty.*

8. An exceeding high mountain. Mount Quarantania (a word meaning "forty days," from which is derived our word *quarantine*) has been named by tradition. But no mountain possesses such a view as is here named. **Showeth him all the kingdoms.** If the Saviour were standing upon some such mountain as Nebo, east of the wilderness, he could see a large part of Palestine, and then by a leap of the imagination could conceive of all the empires of earth—Rome Parthia, India—stretching out as in a panorama. Perhaps the vision embraced the empires of the future as well as those of the then present.

9. All these will I give thee. There is a sense in which this world is under Satan, since no man can be a world-wide conqueror, as Alexander, Cæsar, and Napoleon aspired to be, without becoming Satan's servant. **Worship me.** Probably not by an eternal act of homage, but by employing force and establishing a temporal kingdom. He was tempted to turn aside from his spiritual ideal, and become such a king as was expected by the Jews: to employ his mighty powers in building up an imperial throne. It was a temptation to worldly ambition, the alternative between the cross and a crown. To us this temptation comes, urging us to live for worldly aims and to conform to worldly standards.

10. Then said Jesus. He resisted the overture of a throne, knowing that instead he would meet the cross. **Get thee hence, Satan.** The last temptation reveals Satan, so he is directly addressed and repelled. **It is written.** Again he appeals to God's word, which contains an answer to every suggestion of the adversary. **Thou shalt worship the Lord.** In other words, we must hold every purpose subordinate to God's glory.

11. The devil leaveth him. But only for a season, as we learn from Luke 4. 13. No doubt he was tempted many times during his ministry. **Angels came.** Probably they appeared in visible form and supplied him with food; for all through the combat he had been at the lowest ebb of weakness through hunger.

HOME READINGS.

M. The temptation of Jesus. Matt. 4. 1–11.
Tu. The first temptation. Gen. 3. 1–15.
W. The temptation of Job. Job 1, 1–22.
Th. The endurance of temptation. James 1. 1–15.
F. The benefits of temptation. 1 Pet. 1. 1–11.
S. Succor for the tempted. Heb. 2. 1–18.
S. Sympathy for the tempted. Heb. 4. 1–16.

GOLDEN TEXT.

He is able to succor them that are tempted. Heb. 2. 18.

LESSON HYMN.

In the dreadful desert, where the Lord was tried,
There the faithful angels gathered at his side,
And when, in the garden, grief and pain and care
Bowed him down with anguish, they were with him there.

God has still his angels, helping at his word
All his faithful children, like their faithful Lord;
Soothing them in sorrow, arming them in strife,
Opening wide the tomb-doors, leading into life.

TIME.—26 A. D. Immediately following events of last lesson.

PLACE.—Not mentioned in Scripture, but, by tradition, said to have been Mount Quarantania, near Jericho.

RULERS.—Same as heretofore.

DOCTRINAL SUGGESTION.—Temptation.

QUESTIONS FOR SENIOR STUDENTS.

1. Temptation.
Why was Jesus led by the Spirit into the wilderness?
Why was the temptation necessary?
If led by the Spirit, was he tempted of God?
What was the one great purpose of the tempter?
To what three human desires did he appeal?
Had Jesus at this time wrought any miracle?
What two facts concerning Satan's knowledge are shown by this first temptation?
What fact concerning his knowledge is shown by the second temptation?
Why did Satan quote Scripture?

2. Triumph.
What was the effect of all this temptation?
What was the weapon with which the attack was met?
What is this weapon called in Eph. 6. 17?
Over how many human appetites or desires did Jesus win victory?
We know he was hungry; was he ambitious?
Give a reason to support your answer.
There were three steps toward this triumph. Find them.
Was this triumph absolute and final? Read Luke 4. 13; John 14. 30; Heb. 4. 15.

Practical Teachings.

Jesus at the Jordan is a picture of man in some supreme moment, crowned with honor, full of joy.

Jesus in the wilderness is a picture of man in weariness and fatigue and hunger.

Elation and depression are close companions. The moment of victory is often the moment when defeat is being prepared. The weakest moment in life is the unguarded moment of victory.

Learn from this how watchful Jesus was; how keen to detect temptation; how trustful, even when famishing; how true, when a word would have given him the crown of a king. Are we so?

Hints for Home Study.

1. Find the Scripture passages quoted in this lesson, and see how the original and the quotations vary, if they do vary.
2. Write down the things said of Jesus. For example:
He was led. He fasted.
He was addressed. He answered, etc.
There are certainly fifteen different assertions made of him.
3. Learn all you can by inquiry or from books about Quarantania. Where is it? Why is it called by that name? How would you go to reach it? etc.
4. Compare the temptation of the first Adam with that of Jesus, whom Paul calls the second Adam. Were they at all alike?
5. Do not get the idea that Satan came or comes to men with horns, hoof, and forked tail. That is a painter's Satan, and Milton's Satan. Satan comes as a friend, as a lover, as a patron, O, in countless ways. Study with this idea how he must have come to Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Temptation.
Under what guidance did Jesus go to the wilderness?
For what purpose did he go?
What preliminary trial did he undergo?
What doubt did the tempter first suggest?
What test did he propose?
What did Jesus say as to the true source of life?
What journey did he then take?
What seat was given him?
What risk of life was he urged to take?
With what weapon did Jesus repel the tempter?
Whom may we never tempt?
What journey was then taken?
What vision was shown?
What bribe was offered?
What did Jesus then call his tempter?
What sword thrust did the devil receive at parting?

2. Triumph.
What messengers came to Jesus when the devil left?
What service did they render?
Where again did an angel succor Jesus? Luke 22. 43.
What service are angels always ready to render? Heb. 1. 14.

Teachings of the Lesson.

Where in this lesson are we taught—
1. The source of temptation?
2. The nature of temptation?
3. The way to overcome temptation?

Hints for Home Study.

How many names are given to the tempter in this lesson? How many in the Bible?
Who else fasted as long as did Jesus in the wilderness?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the Spirit lead Jesus after he was baptized? **Into the wilderness.**
What did Jesus do in the wilderness? **He fasted forty days and forty nights.**
Who came to him after his long fast? **Satan, the tempter.**
Why did Satan come to him? **To persuade him to sin against God.**
How did Satan first tempt Jesus? **He told him to make bread for himself.**
How would that have been sin in Jesus? **It would have been doubting God's care.**
How did Jesus answer Satan? **"Man does not live by bread alone, but by the words of God."**
What did Satan next try to lead Jesus to do? **Throw himself down from a high place in the temple.**
How would Jesus have sinned in doing this? **He would have gone into needless danger, and obeyed Satan.**
How did he answer Satan? **"Thou shalt not tempt the Lord thy God."**
What did Satan then want Jesus to do? **To bow down and worship him.**
How did he try to tempt him? **He promised him all the kingdoms of the world.**
What would Jesus have broken had he worshiped Satan? **God's first commandment.**
What is it? **"Thou shalt have no other gods before me."**
What did Jesus say to Satan? **"Get thee hence."**
Who came and comforted him after Satan had left him? **Angels.**
Why is Jesus strong to help us to overcome temptation? **Because he overcame temptation himself.**
(Repeat the Golden Text.)

Words with Little People.

Satan will try to make you think he loves you better than God.
He will try to make you doubt God's care.
He will try to coax you to serve him instead of God.
He will promise you great things if you will obey him.
But to every temptation say, as Jesus did, "Get thee hence, Satan."

THE LESSON CATECHISM.

[For the entire school.]

1. Where was Jesus led by the Spirit after his baptism? **Into the wilderness.**
2. How long was he without food? **Forty days.**
3. What took place at this time? **He was tempted by Satan.**
4. How did he answer each of Satan's temptations? **With the words of Scripture.**
5. How does Christ's temptation help us, as stated in the Golden Text? **"He is able,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Tried Saviour.

I. The Tempter.
1. **Personal.** "*The tempter came....said.*" v. 3.
"As a roaring lion, walketh about." 1 Pet. 5. 3.
2. **Crafty.** "*If thou be the Son.*" v. 3.
"Yea, hath God said." Gen. 3. 1.
3. **Powerful.** "*All these....I give.*" v. 9.
"The prince of this world." John 14. 30.

II. The Temptation.
1. **To Distrust.** "*Stones be made bread.*" v. 3.
"Ye shall not surely die." Gen. 3. 4.
2. **To Presumption.** "*Cast thyself down.*" v. 6.
"Ye shall become as gods." Gen. 3. 5.
3. **To Ambition.** "*All these things.*" v. 9.
"To be desired to make one wise." Gen. 3. 6.

III. The Triumph.
1. **Faith.** "*It is written.*" v. 4.
"Thy word....hid....might not sin." Psa. 119. 11.
2. **Humility.** "*Shalt not tempt....God.*" v. 7.
"Not my will, but thine." Luke 22. 42.
3. **Reverence.** "*Worship the Lord.*" v. 10.
"I and my Father are one." John 10. 30.

THOUGHTS FOR YOUNG PEOPLE.

Concerning Temptation.

1. We must all expect temptations. If Satan dared to tempt the Son of God, he will surely attack us. So let us ever be watching against him.

2. We must expect to be tempted at the point where we are weakest and the most exposed to danger. One whose weakness is temper will be tempted to passion; one who is weak against appetite will be tempted by strong drink. We deal with a crafty foe, who knows just how to attack us.

3. We must expect temptation to present itself in the form of friendly, innocent suggestion; for Satan comes as an angel of light.

4. We should keep God's word in our heart, that it may be ready upon our tongue at the instant of temptation. No sword will repel Satan like the sword of the Spirit, the word of God.

5. We must use all wisdom and judgment in the interpretation of Scripture, for Satan will pervert its meaning, and wrest it to our destruction, if we give him the opportunity.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In teaching this lesson avoid lengthy and unprofitable discussions over the personality of Satan, "how Satan came to be Satan," how Christ could be tempted, etc., etc. Do not try to explain, nor expect to comprehend, every thing that may arise in relation to the lesson. Seek for its practical truths rather than for the speculations concerning it....Show the necessity for Christ to be tempted: 1. From his endowment and circumstances. 2. To prepare him for his work. 3. As our example.... The place of the temptation....The element in each temptation....How Christ met temptation....Concerning Christ: 1. His complete humanity. 2. His trust. 3. His respect for God's word. 4. His reverence for the Father. 5. His self-denying spirit....Concerning Satan: 1. His personality. 2. His hatred of the good. 3. His craftiness. 4. His boldness. 5. His power....How Christ in temptation may show us an example....How we should meet temptation: 1. Trusting in God. 2. Using God's word. 3. Looking to Christ....Between two of the greatest cities on this continent stretches a suspension bridge, which bears immense burdens. Do we fear to walk on it? We know that every strand in its cables was carefully tested. So let us not fear to rest upon a Saviour whose temptation has only shown his strength.

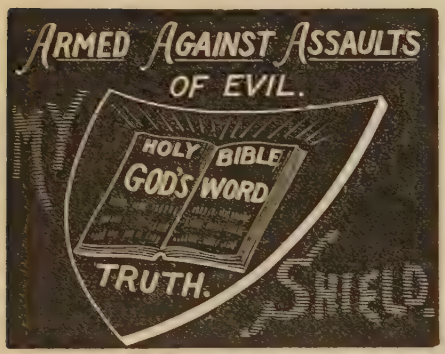
References. FREEMAN. Ver. 4: Bread resembling stones, 647. Ver. 5: The pinnacle of the temple, 635.

Songs from the Epworth Hymnal.

66. Crown him with many crowns.
93. Deep are the wounds.
99. Father, I stretch my hands to thee.
117. There is a Friend.
133. How firm a foundation.
153. Precious promise.
155. It is well with my soul.
160. Precious name.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This design teaches that the strongest shield against the assaults of temptation is the truth of the word of God. "It is written" is what Christ said, and then he said what it was. This shows the necessity of committing to memory certain parts of the Scriptures. When that is done the Christian is armed against assault with the truth of God's word.

DIRECTIONS. Draw the shield first. Make faintly a letter T, and from each end of the cross-piece bring down the curved sides to the end of the center line. Draw the book by letting the down line of the T be its center, and make a leaf on each side of it. Erase the line above and below the book; or you can just draw the shield, and leave the book off, but write the words, "Truth of God's word."

Primary and Intermediate.

LESSON THOUGHT: *Jesus the strong One.*

INTRODUCTORY. Print on the board in large letters, "Like as we are." Talk about Jesus living the earth-life as we do, and suffering temptation as we do. Engage the class in conversation, and complete the sentence to read, "Jesus was tempted like as we are." To be taught: 1.) That Jesus was tempted. 2.) That Jesus conquered Satan. 3.) That we will conquer Satan if we follow Jesus.

1. Tell that after the baptism Jesus went away into a lonely place. Show that he did not go there to please himself; he was led there by the Spirit. Teach that we do not know how Satan appeared to Jesus, but we know that he was tempted "like as we are," and so we may be sure he knows just how to pity and help us. Help the children to understand that the naughty angry feeling in the heart is from Satan; that the spirit which says, "I don't care!" is Satan's spirit; that any thing which is untrue or unloving is from him. Sometimes a child says, "I'm sorry to be so naughty, but I can't help it." What did Jesus do?

2. When Jesus had been fasting forty days, and was weak and tired, then Satan came to tempt him. Just so he often comes to children when they feel tired, or sick, or sleepy, and tempts them to be cross and fretful. He knows just the best time to come. Look out for him! Jesus conquered Satan. How? He used a sword. Hold up a Bible. Tell that God's word is called the Sword of the Spirit. Jesus used this sword, and Satan could not stand against it. First, Satan tried to get Jesus to please himself, by getting food which God did not send. Then he tried to make him tempt God, by doing what God did not tell him to do. And then he tried to make him proud, by promising him a great deal of riches and power. Satan will promise us a great many fine things if we will only do wrong.

3. We shall have to use the same sword Jesus used to conquer Satan. Teach the value of learning verses from the Bible. If we ask, the Holy Spirit will teach us the meaning of the verses, and then, when Satan comes to tempt us, we shall have a sharp sword ready to use. After Jesus had driven Satan away, then the angels came and brought him food, and spoke sweet words of help to him. So God will send his angels to us if we will try to overcome.

Lesson Word-Pictures.

As I look off I see a traveler setting his face toward a wild, lonely land. He leaves behind him all the associations of a life among men. The noise of daily activities, the cry of children at their play, the salutations of acquaintances, the endeared language of friends at home—all these sounds die away. He hears only the moan of the wind and the call of some lonely bird. Can you not see him striding off into the wilderness, alone to meet temptation and for us, alone to conquer temptation and for us? Perhaps the sun has gone down, and the shadows of the night creep toward him and cover him. The evil faces of the wild creatures of the hills come to their holes and ravenously watch this solitary wanderer, going farther and farther into the wilderness. Can you not see him? Alone, alone to meet wind and the night dew, the darkness and the storm, hunger and thirst.

Day after day he is there in the wilderness. The wild creatures of the hills have become familiar with this lonely Man. They let him share their caves with them. The birds know him as one friendly and harmless. They light upon his shoulder. The wilderness recognizes him as a part of itself, of its solitude, its want, its hunger. And O, how hungry he is at last! The very stones at his feet, loaf-like, tantalize him with their form. Suddenly, an ugly face comes before him. How hateful are those features! Such an atmosphere of power to harm comes with the tempter! The wanderer that he meets is still alone, but within is the presence of God filling, sustaining. Hark! The tempter would have him turn away from that supporting presence, and of the stones make bread. Will he turn from the one, and will he turn to the other? No, he hurls back the crafty solicitation. The scene shifts. How shuddering the view! He is on a pinnacle of the temple. He can look down upon the pavements of the courts and see the white-robed priests as they glide about. In the narrow streets he can see the people coming and going, a file of camels with their drivers, or a band of Roman soldiers marching. How far down

are the depths of the rugged ravine into which he next looks! How solitary that position! No. Again those hideous features of the tempter bend toward him. Let him trust God and his angels, and jump! No, no, is the indignant response: "Thou shalt not tempt the Lord thy God." Again the scene changes. He is on a high mountain-peak. How utterly desolate and alone is that summit! Only the wild sky above. Only the wild mountain ledges about him! Alone? No; the hideous face of the tempter glares at him even there. His fingers beckon and point. See! The great kingdoms of the world, stretching to north, south, east, west, shall be the possession of the wanderer if he will only turn from God and get down on his knees before the devil! How full of rebuke is his answer, and what lightnings flash from his eyes! "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." As the Evil One retreats, it would seem as if a huge, black, bat-like throng of spirits went with him, shrieking and howling. It is evil every-where that is defeated. It is good every-where that is conqueror.

But now into all the empty spaces, what a multitude on wings of light, with faces of rapturous sympathy, with voices sweet as those that sang in the Christmas choir at Bethlehem! They gather about the victorious One and minister to him.

Soon he comes again out of the wilderness. The joy of victory is in his face. Was it night when he entered the lonely land? It must be morning now, the sun looking down and rejoicing. Little children again run to him that he may touch their heads in blessing. The voices of friends are heard in welcome. The world rejoices to receive again this heaven-born King and hell's Conqueror.

LESSONS FOR AUGUST, 1887.

AUG. 7. Jesus in Galilee. Matt. 4. 17-25.
AUG. 14. The Beatitudes. Matt. 5. 1-16.
AUG. 21. Jesus and the Law. Matt. 5. 17-26.
AUG. 28. Piety without Display. Matt. 6. 1-15.

Thoughts for the Quiet Hour.

— EYES raised toward heaven are always beautiful, whatever they be.—*Joseph Joubert.*

— All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.—*George Macdonald.*

— As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul
All heaven's own sweetness seems around it thrown.—*Mrs. H. B. Stowe.*

— Make use of time if thou lovest eternity; know yesterday cannot be recalled, to-morrow cannot be assured: to-day is only thine; which, if thou procrastinate, thou losest; which lost, is lost forever; one to-day is worth two to-morrows.—*Enchiridion.*

— What a man does for others, not what they do for him, gives him immortality.—*Daniel Webster.*

— It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.—*Tholuck.*

— Each day, each week, each month, each year, a new chance is given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Farrar.*

— I compare patience to the most precious thing that the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory—the ring, the scepter, and the crown—said the wise Hillel. Its end and reward is the crown of life.—*Krummacher.*

— Great occasions of serving God present themselves seldom, but little ones frequently.—*Francis de Sales.*

— When you have given yourself to Christ, leave yourself there and go about your work as a child in his household.—*C. S. Robinson.*

— To know one's self is the true; to strive with one's self is the good; to conquer one's self is the beautiful.—*Joseph Roux.*

— The world is God's world, and all the nobleness in it is for those who can find and feel it.—*Mrs. Whitney.*

— It is no man's business whether he has genius or not. Work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; but always, if thus peacefully done good and right.—*John Ruskin.*

— Hope is like the wing of an angel soaring up to heaven, bearing our prayers to the throne of grace.—*Jeremy Taylor.*

— Let our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship, and infidelity, so that he may make us stones and pillars in his Father's house.—*Samuel Rutherford.*

— Every one knows for what his excellence
Will serve, but no one ever will consider
For what his worst defect might serve.
—*Robert Browning.*

—Every relation which we occupy hath its duties; every hour with which our lives are lengthened out hath its divine purpose. These relations were not ordained by God only to please us, and ought not to be indulged in with that idea; chiefly they are means for our growth in grace.—*Mountford.*

—The sunshine of life is made up of very little beams, that are bright all the time.—*Aiken.*

At Home.

. . . WE are pleased to notice an increased tendency toward the use of the Bible in the Sunday-school, instead of allowing the lesson-leaf to take its place. Mr. A. H. Davis, superintendent of the Seward Street school, in Omaha, Neb., insists on the lesson being read, at the opening of the school, from the Bible, and not from the leaf. He says that this plan "has increased the number of Bibles in the school from a few copies, in the hands of the teachers only, to almost two hundred, at least one hundred and fifty of these being used by scholars." This is a good plan, and worthy of imitation.

. . . In the North Avenue school, Rochester, New York, a "Lesson Calendar" is issued every quarter, containing simply the date of the lesson, the title, and the place of the lesson in the Bible. Mr. J. H. Brown, the superintendent, writes, "From having only lesson leaves, we have changed to having now only Bibles, almost without exception, each one bringing his own."

. . . In the same school every teacher is provided with a small printed slip containing directions for marking the record, including the amount contributed for school purposes. The superintendent says, "The contributions are liberal and very uniform. We are never without money in the treasury." That statement is certainly worthy of special attention, and we doubt not that many impecunious schools would like to know how it is done.

. . . This school also has a Visiting Committee who are expected to visit every absent scholar reported to them by the teachers, and to report in turn the result of their visitation and the reason for the scholar's absence. A suitable blank is furnished to teachers and visitors.

. . . Grace Church, Harrisburgh, Pa., has a fine school of over eight hundred scholars. Thirty-seven conversions were reported in the school during the conference year closing in March. There is connected with the school an "Oxford League Training Class," which, under the direction of the pastor, the Rev. Jesse Bowman Young, A.M., is doing efficient normal class work. At present they are aiming to get a thorough knowledge of the Bible as a book, and of the various smaller books of which it is composed. This is a good work.

. . . The Sunday-school of the Union Methodist Episcopal Church, St. Louis, Mo., issues a neat card every month, showing the location of the Home Readings for every day in the month. Thus the scholars have a daily reminder before them. The card also has on it extracts from various writers in reference to the value of the Bible.

Book Notices.

Charles Reade, D.C.L. Dramatist, Novelist, Journalist. A Memoir compiled chiefly from his literary remains. By Charles L. Reade, and the Rev. Compton Reade. New York: Harper & Brothers. To one who wishes to learn the inner life of a popular writer, this book will be found as interesting as any thing its subject ever wrote. The prominent incidents of his life are narrated and his modes of work are described. Those who read this biography will have a greater interest in his works. Price, $1 25.

The Last Penacook. A Tale of Provincial Life. By Abel B. Berry. Boston: D. Lothrop & Co. In this story we have descriptions of New England life just before the Revolutionary War. The central figure is Catamount, a Penacook Indian, and the last representative of his tribe. There is considerable plot to the narrative, more than we usually find in real life, but the writer leads the reader along in a pleasant way to the end, though we are conscious all the time that it is fiction rather than history which we are reading. Price, $1.

Memorials of William E. Dodge. Compiled and Edited by D. Stuart Dodge. New York: A. D. F. Randolph & Co. This elegant volume is a worthy tribute to one of the noblest of men. For many years his name was foremost among the business men of New York city and foremost also among the Christian philanthropists of his day. He had deep convictions on moral and religious questions, and he did not hesitate to utter them. He showed that it is possible for a man, while he is "not slothful in business," to be at the same time "fervent in spirit, serving the Lord." He carried his religion into his business, and while not obtrusive or ostentatious in the expression of his religious convictions, he was never afraid or ashamed to assert them when necessity required. The book will be found of special interest to all engaged in mercantile pursuits, whether merchants or clerks, and the general reader cannot fail to be profited.

The Gates of Eden. A Story of Endeavor. By Annie S. Swan. New York: Robert Carter & Brothers. This is a well-written story of life, with its varied struggles and temptations, as well as triumphs. The writer shows a good knowledge of human nature. The scene is laid in Scotland, and the book is in many parts an interesting study in dialect, almost needing a glossary to enable the reader to understand. Price, $1 50.

Isobel's Between Times. By Mrs. Nathaniel Conklin. New York: Robert Carter & Brother. A variety of characters are introduced to the reader, some of them very peculiar and all of them interesting; and enough of them sufficiently well balanced to regulate and overrule for good the eccentricities of the rest. Several profound theological problems are alluded to, and some very practical ones are discussed. The writer knows how to obtain and to retain the interest of her readers. Price, $1 50.

Hymns and a few Metrical Psalms. By Thomas Mac Kellar, Ph.D. Philadelphia: Porter & Coates. These verses breathe the Christian spirit as well as the spirit of poesy. They are worth reading by devout hearts, as a help to a better life. The writer has evidently put his own experience into them.

Kind Words Series of Lesson Helps. Published for the Southern Baptist Convention, by the Home Mission Board, Atlanta, Ga. Though this series of helps began with the current year, this is the first opportunity we have had of calling attention to them. Our Southern Baptist friends are to be congratulated on the helps thus furnished them in the preparation of their Sunday-school lessons. There is a "Primary Quarterly," an "Intermediate Quarterly," and an "Advanced Quarterly," comprising three grades for the scholars; and the "Kind Words Teacher," for the use of teachers. The lessons are well prepared, and the various articles give evidence of attention to the subjects discussed. Basil Manly, D.D., is editor of the "Teacher," and S. Boykin of the Quarterlies.

Easter Lilies. By Mrs. E. R. Fairchild. Boston: D. Lothrop & Co. A beautiful little book filled with comforting selections from the Bible. Though designed particularly for Easter, it will be found suitable for any time of year. Price, 35 cents.

Sunshine. By Katharine Lee Bates. Boston: D. Lothrop & Co. A delightful poem, printed on the daintiest of paper, and beautifully illustrated. An exquisite little gift-book. Price, 50 cents.

The Latest Studies in Indian Reservations. By J. B. Harrison. Philadelphia: Indian Rights Association. Whoever wishes to know the truth for good and for evil about our dealings at the present time with the Indian problem should read this little book, which contains the results of personal investigation by a careful observer, of the various Indian reservations. Two things seem to be clear: that our government is trying, in the main, to deal fairly with "the wards of the nation," and that it fails in many places from lack of knowledge.

The Russian Church and Russian Dissent. Comprising Orthodoxy, Dissent, and Erratic Sects. By Albert F. Heard. New York: Harper & Brothers.

Mr. Heard enters a field unfamiliar to most readers. He does not write as a theologian or for theologians, but as a layman for laymen. The increasing interest shown in late years for Russian history and Russian literature will doubtless find readers for this volume, and by it they will be aided to a better understanding of the peculiar people whose religious belief and life are here described. The work begins with an account of the separation of the eastern and the western churches, and closes with a description of the different sects which threaten the unity of the Russian Church. A copious index adds to the value of the book. Price, $1 75.

She. A History of Adventure. By H. Rider Haggard. New York: Harper & Brothers. The writer certainly gives evidence of a powerful imagination. The strange scenes into which he conducts his readers are such as no man ever witnessed, unless possessed of a nightmare. We are not sure but the reading of the book might produce a nightmare to some; especially if a late supper were to help it along. Price, 75 cents.

The Pilgrim's Progress from this World to that which is to Come. By John Bunyan. With 100 illustrations by Frederick Barnard and others, engraved by Dalziel Brothers. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. $3. To praise the immortal work of Bunyan is like praising the Bible, next to which the "Pilgrim's Progress" stands in the heart of the Church universal. But we can well praise this, the finest edition which we have yet seen, and well worthy of such an incomparable classic. These portraits of the characters are striking, and each is a study. Mr. Great-heart shows his nature in his face, and so does old Mr. Honest. One can name every jury-man in Faithful's trial scene. This volume on the table will awaken interest, inspire thought, and suggest good conversation. We have found by experience that there is no book more interesting to children than Bunyan's wonderful dream. And this is an excellent edition to show the little ones, for the pictures and the story will help each other.

Seven Easter Lilies. By Ella M. Baker. Boston: D. Lothrop & Co. $1 25. A pleasing story, written in smooth and flowing style, interesting in its line of thought, and illustrating various ways of doing good.

The French Principia. No. III. An Introduction to French Prose Composition. By Rev. P. H. E. Brette, Ph.D. New York: Harper & Brothers. A book for teachers of the French language.

Jess. By H. Rider Haggard. New York: Harper & Brothers. A sensational story—though less improbable than the writer's previous productions—located in South Africa among the Boers. Evidently the author does not approve of Mr. Gladstone's policy toward the South African Republic.

"*Gran.*" By E.A.B.D. New York: Robert Carter & Brothers. An English story of a drunkard's family, passing through the sad stages of degradation and want, but happily redeemed by the reformation of the father, whose mother, "Gran," is described as a noble character.

Retrospections of America. 1797–1811. By John Barnard. New York: Harper & Brothers. An actor's views of America in the time of our great-grandfathers. While much of the book is trivial, there are some interesting pictures of society in the post-revolutionary period.

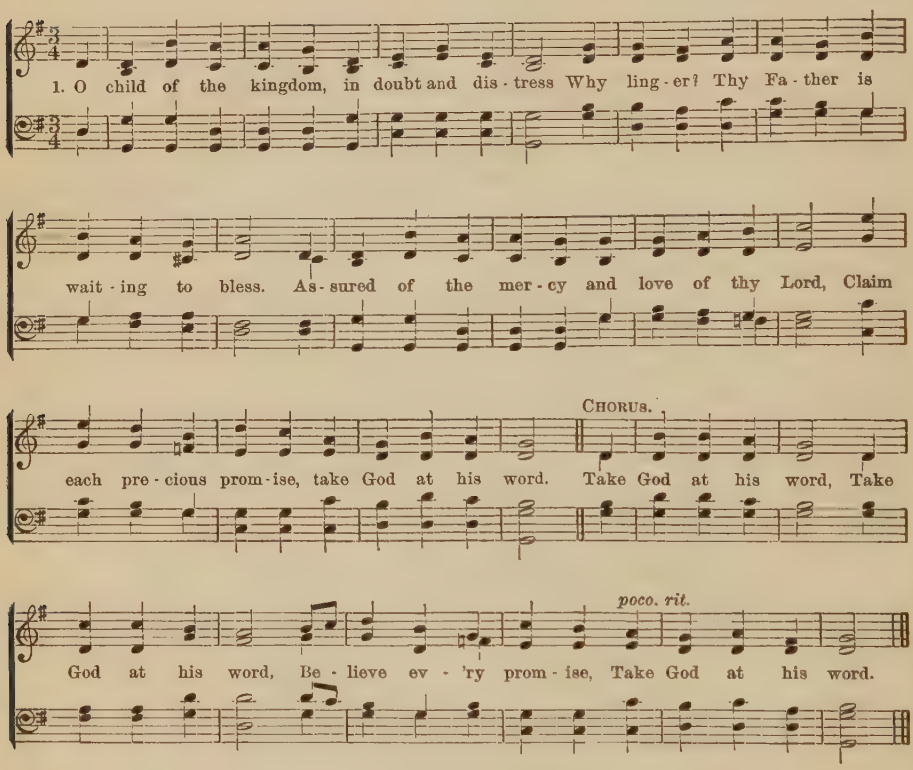
CLASS RECORD FOR JULY, 1887.

	July 3.	July 10.	July 17.	July 24.	July 31.
Weather.....					
Teacher.					
PUPILS.					

MUSIC AND HYMNS FOR THE THIRD QUARTER.

TAKE GOD AT HIS WORD.

MRS. MARY D. JAMES. WM. J. KIRKPATRICK. By per.


1. O child of the kingdom, in doubt and dis - tress Why ling - er? Thy Fa - ther is
wait - ing to bless. As - sured of the mer - cy and love of thy Lord, Claim
CHORUS.
each pre - cious prom - ise, take God at his word. Take God at his word, Take
poco. rit.
God at his word, Be - lieve ev - 'ry prom - ise, Take God at his word.

2 Thy pathway through sorrows and trials may go,
Though deep be the waters they will not o'erflow;
O trust in the Saviour—his name be adored!
Confide in his promise, take God at his word.—*Chorus.*

3 He says he will guide thee through sunshine and gloom;
His presence shall brighten thy path to the tomb,
And down in death's valley his voice shall be heard,
Fear not, tempted Christian, take God at his word.—*Chorus.*

4 An heir to a kingdom, and promised a crown,
With God thy protector—O, why be cast down?
O think of the triumphs of faith thou hast heard;
Be not unbelieving, take God at his word.—*Chorus.*

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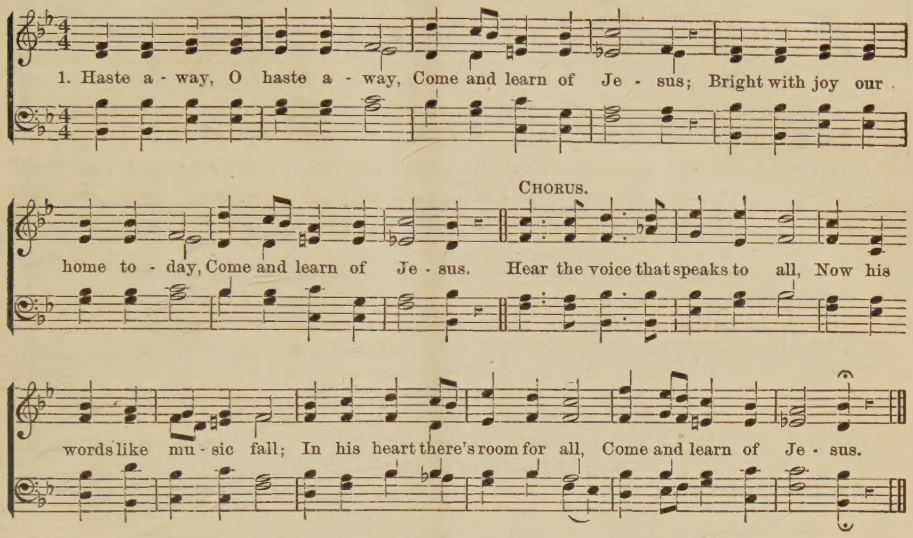
LEARN OF JESUS.

GRACE J. FRANCES. HUBERT P. MAIN.


1. Haste a - way, O haste a - way, Come and learn of Je - sus; Bright with joy our
CHORUS.
home to - day, Come and learn of Je - sus. Hear the voice that speaks to all, Now his
words like mu - sic fall; In his heart there's room for all, Come and learn of Je - sus.

2 He is just the friend we need,
None can save but Jesus;
Come and learn his name to plead,
None can save but Jesus.—*Chorus.*

3 Once he laid his crown aside,
O the love of Jesus!
On the cross for us he died,
O the love of Jesus!—*Chorus.*

4 Come and join us while we sing
Glory be to Jesus!
Let the joyful chorus ring,
Glory be to Jesus!—*Chorus.*

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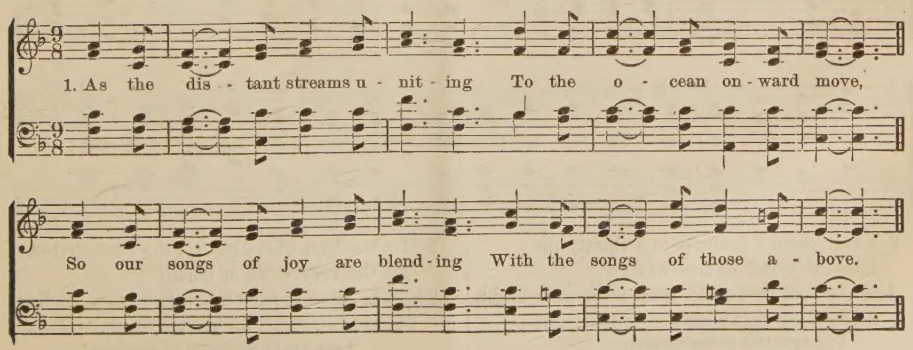
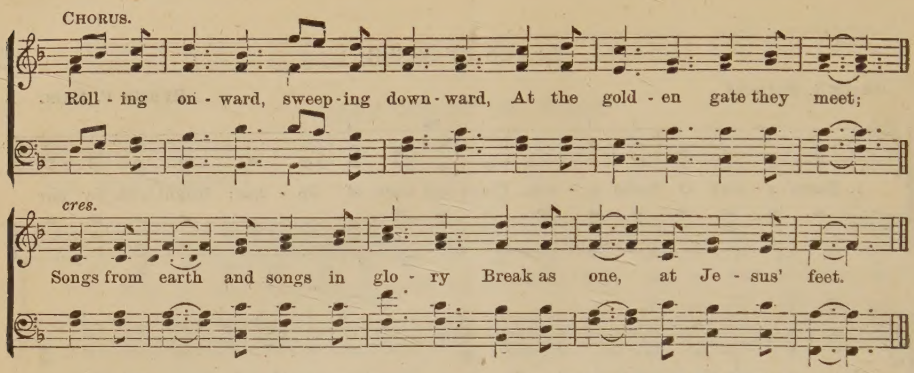
ROLLING ONWARD.

GRACE J. FRANCES. HUBERT P. MAIN.




CHORUS.
Roll - ing on - ward, sweep - ing down - ward, At the gold - en gate they meet;
cres.
Songs from earth and songs in glo - ry Break as one, at Je - sus' feet.

2 'Tis the chorus of an army
Doing battle for the Lord,
'Tis the echo of the martyrs [*Cho.*
Who have conquered through his word.

3 'Tis the chorus of the faithful
Pressing on to win the prize,
'Tis the anthem of the millions
Gathered safe beyond the skies.—*Chorus.*

4 May the praise that now is offered
From this holy place of prayer
Rise to heaven, and sweetly mingle
With the songs of angels there.—*Chorus.*

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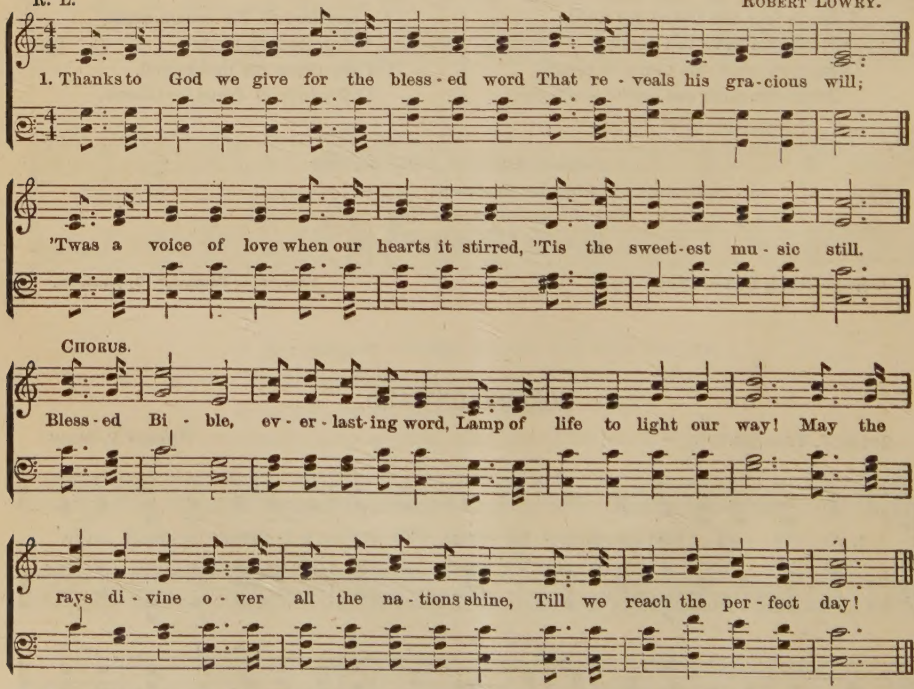
BLESSED BIBLE.

R. L. ROBERT LOWRY.


1. Thanks to God we give for the bless - ed word That re - veals his gra - cious will;
'Twas a voice of love when our hearts it stirred, 'Tis the sweet - est mu - sic still.
CHORUS.
Bless - ed Bi - ble, ev - er - last - ing word, Lamp of life to light our way! May the
rays di - vine o - ver all the na - tions shine, Till we reach the per - fect day!

2 Never came a draught to a thirsty lip
Like the water of this well;
And the soul that seeks from its depths to dip
Finds a joy that none can tell.—*Chorus.*

3 'Tis the best of books, 'tis the book divine,
'Tis the very word of truth;
There is comfort here when the years decline,
There is strength for tender youth.—*Chorus.*

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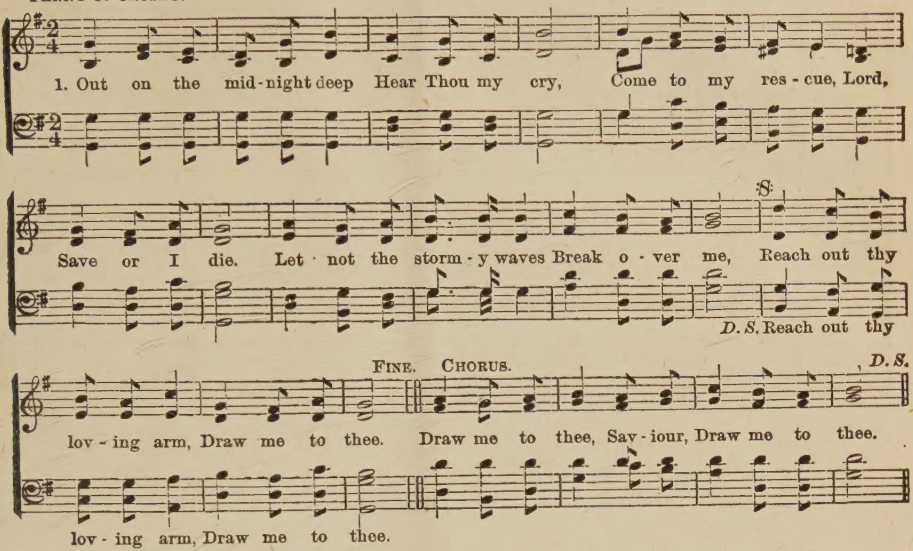
DRAW ME TO THEE.

FANNY J. CROSBY. WM. J. KIRKPATRICK. By per.


1. Out on the mid-night deep Hear Thou my cry, Come to my res-cue, Lord,
Save or I die. Let not the storm-y waves Break o-ver me, Reach out thy
D. S. Reach out thy
FINE. CHORUS. D. S.
lov-ing arm, Draw me to thee. Draw me to thee, Sav-iour, Draw me to thee.
lov-ing arm, Draw me to thee.

2 Hope of the desolate,
Light of the soul,
Now of my lonely bark
Take thou control.
Yonder the Ark of Grace
Dimly I see,
Reach out thy loving arm,
Draw me to thee.—*Chorus.*

3 Lord, at the open door
Let me come in,
Heal thou my broken heart,
Weary of sin.
Close to thy bleeding side
Still would I be,
Reach out thy loving arm
Draw me to thee.—*Chorus.*

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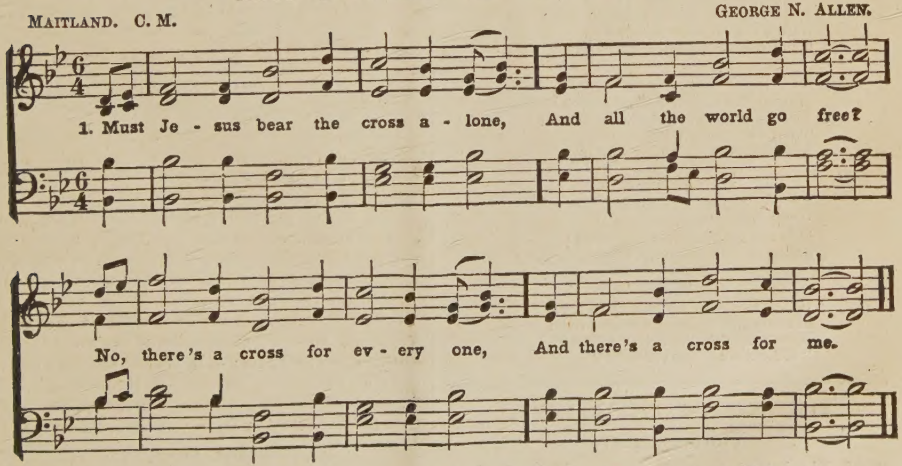
From "SONGS OF TRIUMPH."

MUST JESUS BEAR THE CROSS ALONE.

MAITLAND. C. M. GEORGE N. ALLEN.

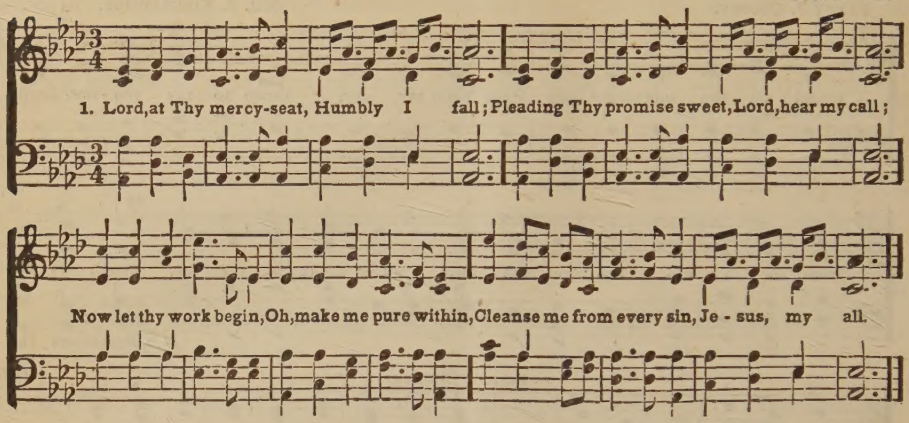


2 How happy are the saints above,
Who once went sorrowing here!
But now they taste unmingled love,
And joy without a tear.

3 The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

JESUS, MY ALL.

SCOTCH AIR.


1. Lord, at Thy mercy-seat, Humbly I fall; Pleading Thy promise sweet, Lord, hear my call;
Now let thy work begin, Oh, make me pure within, Cleanse me from every sin, Je - sus, my all.

2 Tears of repentant grief
Silently fall;
Help thou my unbelief,
Hear thou my call.
O, how I pine for thee!
'Tis all my hope and plea,
Jesus has died for me;
Jesus, my all.

3 Still at thy mercy-seat
Humbly I fall;
Pleading thy promise sweet,
Heard is my call.
Faith wings my soul to thee;
This all my hope shall be,
Jesus has died for me;
Jesus, my all.

Whisper Songs for July.

FIRST LESSON.

WHAT can little children bring
To the holy Saviour King?
Hear his voice, he speaks to thee:
"Little child, love me, love me."

SECOND LESSON.

All along my earthly way
Lead me, Lord, from day to day;
Safe I am from every snare,
Trusting in my Father's care.

THIRD LESSON.

Happy day! The Lord is here!
Little child, come near, come near;
Turn away from every sin,
Bid the Saviour now come in.

FOURTH LESSON.

Listen, listen, little one,
"This is my beloved Son,"
'Tis the Father speaks to you;
Jesus is your Saviour, too.

FIFTH LESSON.

When the tempter comes to try,
Jesus knows, and he draws nigh
Every troubled heart to cheer;
"He is able"—never fear!

LESSONS FOR 1887.

Third Quarter.

July 3. **The Infant Jesus**.....Matt. 2. 1-12.
10. **The Flight into Egypt**.....Matt. 2. 13-23.
17. **John the Baptist**.....Matt. 3. 1-12.
24. **The Baptism of Jesus**.....Matt. 3. 13-17.
31. **The Temptation of Jesus**...Matt. 4. 1-11.
Aug. 7. JESUS IN GALILEE.....Matt. 4. 17-25.
14. THE BEATITUDES.....Matt. 5. 1-16.
21. JESUS AND THE LAW.....Matt. 5. 17-26.
28. PIETY WITHOUT DISPLAY.....Matt. 6. 1-15.
Sept. 4. TRUST IN OUR HEAVENLY FATHER.....Matt. 6. 24-34.
11. GOLDEN PRECEPTS.....Matt. 7. 1-12.
18. SOLEMN WARNINGS.....Matt. 7. 13-29.
25. THIRD QUARTERLY REVIEW.

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